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UNWORTHY ATTACKS ON INDIAN JOURNALISTS

MR. C. RAJAGOPALACHARI CRITICISED

"DISGRACEFUL INSINUATION"

(BY MR. B. G. HORNIMAN)

I observe that Sjt. C. Rajagopalachari has taken upon himself to give a lecture to the Press.

The occasion was a large gathering of ladies at Chowpatty, who had assembled to hear something about the Great Fast from Mr. Rajagopalachari, and to offer prayers for Gandhiji's survival.

These are worthy and admirable objects, and it is greatly to be regretted that Sjt. Rajagopalachari should have made the occasion ridiculous by the interpelation of an irrelevant and totally unjustified attack on the journalists, who have been keeping vigil at "Parnakuti" and performing services, which, I venture to think, are of higher interest and importance to the country than Sjt. Rajagopalachari's somewhat hysterical and unproductive activities.

TIME TO STOP IT

It is time this sort of baiting of the Press from every sort of public man, who conceives that he has a mission to guide and lecture the people, should be stopped.

I have carefully studied all the reports sent by the representatives of the Press at "Parnakuti," that are available to me, and taking them on the whole, they appear to me to indicate a proper appreciation of their duty to the public combined with a high sense of responsibility.

If the opinion of one who may regard himself as a veteran, having served the Press in Europe and India for a period of exactly 39 years, and seen every kind of good and bad journalism, I have nothing but admiration for the way in which the reporters at "Parnakuti" have performed their duties.

THE GENERAL IMPRESSION

There may have been slips here and there, occasional mistakes of fact, which inevitably creep in when men are working at high pressure in an atmosphere of tense excitement, but if there have been, they have in no case been so noticeable as to attract attention.

I have not come across a single instance of any exhibition of bad taste which is so often noticeable in other countries on such occasion.

The general impression that one gets from the reports that have appeared is that of men loyally enthusiastic and energetic in doing their job, which is to serve their papers and through them the public, and to let the public know what is going on during these anxious days, while never forgetting the solemnity of the matter with which they are dealing or their high respect for the man who is passing through a grave ordeal.

HATS OFF TO THEM

I take off my hat to every one of these men and, I think, everyone in the country is under a debt of gratitude to them for giving the public, what I may call a journalistic "close-up" of the solemn event that is being enacted at "Parnakuti," without for a moment letting down the natural interest or forgetting the gravity of the occasion.

By their efforts and the ability with which they have performed their task, the public have been kept, from day-to-day as intimately informed of the progress of the fast, and Gandhiji's own moods and condition, as though they were sitting on the door-step of "Parnakuti" themselves.

A GLARING CONTRAST.

If I chose to do so, I might write a good deal about the attitude and behaviour of certain people, who think the duty has been imposed upon them to keep the journalists at a distance, who put every sort of difficulty in their way and treat them as though they were the enemies instead of the friends and servants of the public, who have a public duty to perform.

Some of these people seem to have a great contempt for representatives of the Indian Press, in glaring contrast with the consideration and respect which they show for the Anglo-Indian Press.

I am reliably informed that such persons, while maintaining an unhelpful attitude towards the representatives of the Indian papers, refusing to give them information over the 'phone, would be thrown into a flutter of activity and anxiety, to oblige if a call came from a representative of an Anglo-Indian paper.

PREFERENCE FOR BIDESHI

As for a long-distance call from Fleet Street, let it be from a journal that persistently vilifies Indians and opposes Indian aspirations, but it must be attended to without delay and special arrangements made for the enquirer to get through and all his idiotic questions answered as though Gandhiji's life depended on it.

I have no objection to it. We can, and should leave politics out of consideration when it is a question of broadcasting news of world interest, which the public is entitled to have.

But I would like some of these people, who think that Gandhiji's welfare is in their special keeping, to be as polite and considerate to the Indian Press as they are to others.

HOW THEY WOULD DO IT?

I wonder what would have happened if Sjt. C. Rajagopalachari and a few others I could name, had been entrusted with the job that has been so efficiently carried out by the Press reporters at Poona.

The day, of course, would have begun with prayer, conducted by the self-appointed grand Poohbag of religious exercises for all India-Sankaracharya, Archbishop, Grand Mufti, Burra Dastur, etc., all combined.

As a start, everybody would have been urged to engage in an India-wide agitation to dissuade Gandhiji from his intention to fast.

That proving futile, the country would have been thrown into a state of emotional panic or ecstasy by the variations, not in Gandhiji's condition, but of Sjt. Rajagopalachari's erratic moods.

UNTRUE CHARGES

Sjt. Rajagopalachari's own behaviour in such times of stress is not such as to justify his assumption of the role of critic, whether it be of the Press or anyone else.

He may criticise the Press as much as he likes, though he will continue to appreciate its value to himself as a medium of publicity.

But I have too much respect for my own profession and my colleagues to allow him to make definite charges which I have no hesitation in describing as disgracefully untrue.

A CHALLENGE

It is disgraceful to say that the reported are told if there is no change in Mahatmaji's condition of health they are disappointed, and add jokes from their imagination.

It is a disgraceful insinuation that the Press is busy while Mahatmaji is fasting, because more copies are sold.

It is disgraceful to suggest that the Press have sought to make Lady Thackersey's house like a cinema.

These charges and insinuations are utterly baseless and I challenge Sjt. Rajagopalachari to justify them or to withdraw them in toto.'

If he is unable to meet this challenge, I shall regard him personally in future as an irresponsible, unreliable person, whose effusions ought not to be printed in any newspaper.—" Bombay Chronicle".

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FOR A QUIET CORNER

VALUE OF FRIENDSHIP

NONE OF US CAN STAND ALONE

No person can stand alone, as an isolated individual, separated from the rest of mankind. People who think of themselves as having a sort of special private existence, apart from their relatives, friends, acquaintances, and employers, are doomed to failure in most of their enterprises. Men and women are essentially social beings, and it is not alone but in teams and associations that they succeed.

Your good is at the same time another person's good, and another's harm is yours, too, so closely are we all bound up together. And the way in which we get on with other people, and in which they regard us, is one of the vital factors in our lives—more important, perhaps, than more personal matters.

To realise this it is only necessary to try to imagine the state of affairs if all our fellows cut us dead and generally behaved as if we didn't exist. To be turned loose in a society that absolutely ignored us and did not notice if we did anything, or answer if we spoke, would, according to Professor William James, be the cruellest kind of mental torture, so greatly do we value the approval of our fellows.

YOU'LL MEET HIM EVERYWHERE

That is one side of the question. The other aspect of the matter is the fact that we need the help of our mates and companions to take any part in life at all.

We don't always recognise this. To-day we are rude or offhand to an acquaintance, forgetting that to-morrow we may be glad of his help. The sight of a dentist's brass name-plate leaves us cold until we are tortured with a raging toothache. Then we believe a dentist to be one of the most important people in the world.

And so it is with all the persons with whom we come into daily contact. We ignore them or hurt their feelings, and then wonder why they don't rush forward to lighten our burdens or help us over a stile.

There is an old saying that it may be hard to find a friend, but if you have an enemy you will meet him everywhere.

A little consideration for other people pays.

Thinking of the just claims of others does not mean failing to stand up for our own rights. On the contrary, the more we respect ourselves the more we shall be respected. Personal neatness, veracity, and integrity of character will procure a more solid backing than slapdash behaviour or any amount of showing off.

WHY HE LOST THE RISE

A young man's name was put forward for promotion, and he was very disappointed not to obtain the higher position he coveted. He never knew that he failed because of an act of discourtesy to one of the directors, who rarely came to the office and whom he did not recognise by sight.

A solid backing is essential if we want to be happy and contented in our life or efficient in our work.

Take the case of an engineering shop which has to turn out a rush job. It means, perhaps, working overtime—it certainly means that everyone has to put his back into it. If there is any slacking it won't be done in time.

Well, there are two ways of getting it done. You may have a manager and foremen who drive their men—and in such a case they'll drive harder than ever. The rush job may be finished in time by that method—but the chances are that it won't be well done. When tests are made, all sorts of faults and weaknesses may be found.

The other way is better. It's for the manager and foremen to establish such relations with their men that there is mutual trust and liking. Then when a rush job comes along the men do their utmost so as not to let the firm down —and not to let down the responsible people, whom they like.

WHO IS BEHIND YOU

A man once sold certain of the secrets of his employer's business to a rival firm. His boss got an inkling of the truth and sacked him. The discharged man went to the head of the rival firm and asked for a job.

"Nothing doing," was the reply. "I won't give you the chance to sell my secrets."

You can't get far if other people despise and dislike you. So be straight in your dealings with others; do your best to make them like you. Make sure that in the crisis of your life you will have friends at your back, people who will rally to your support and do their best to help you. Alone you can do nothing—with others behind you, you can accomplish much.

Shakespeare explains the idea to us fully in "Henry VI." The diminutive Talbot is mocked by the French countess when he is alone in her courtyard. She declares :

"It cannot be this weak and wrinkled shrimp
Should strike such terror to his enemies."

Talbot summons his soldiers and replies :

"Talbot is but shadow of himself?
These are his substance, sinews, arms, and strength."

Who have you behind you? *A man with mates in ten times a man.*—(*Answers*).

THE SERPENT'S TOOTH

British public opinion has been roused to great indignation of late by the knowledge that several of our country-men were arrested and brought before a foreign tribunal on what was felt to be an utterly preposterous charge, and that two of them were sentenced to a lengthy term of imprisonment.

Other British subjects have been ill-treated by foreign Powers without exciting much comment at home or abroad. At this moment Chinese bandits are holding some of them to ransom, and we also hear that an Englishman has been robbed and done to death in an atrocious way in another part of the world.

We are comparatively silent about such wrongs as these because we regard them as part of the risk that men run in lands where law and order are uncertain in operation or do not exist.

What has stirred us so deeply in the case of Russia is that we believe injustice has been done, and done deliberately, in the name of public right. We call it a hypocritical misuse of administrative power, and, as far as we can judge, this is the view taken of the subject by civilised peoples generally.

But do we not need to look at home for examples of the same kind of thing on a minor scale every day we live? More unhappiness is caused by wilful injustice in the treatment of our neighbours by the tongue of scandal than by almost anything else in the list of human troubles.

There is a French proverb which says that half the world loves talking slander and the other half listening to it; and it is unfortunately true that a great many people who would not demean themselves by inventing falsehoods about others are only too ready to believe such falsehoods when circulated by cruel gossip. This is a bad side of human nature and one greatly to be deplored.

The oft-repeated statement that a good character is its own defence and will live down unpopularity is well founded on the whole, but it does not always hold good. Homes have been wrecked and lives blighted on many occasions by malicious tongues without the shadow of excuse.

Well might the Bible say, "What shall be done unto thee, thou false tongue?" for beyond all question a spiteful and treacherous tongue can poison the peace of any community and turn kindly confidence into suspicion and hate.

Moral indignation is, of course, a thing to be valued. The man who cannot be stirred to wrath by witnessing the oppression of the weak or the infliction of pain upon the helpless, is a poor creature worthy of contempt ; but moral indignation is the very opposite of a propensity to backbiting and little-tattle.

The kind of man who will hit out at meanness and heartlessness is one that will never stoop to injure another secretly.

It is a good rule not to talk about others at all except when compelled to do so or when you can do them a good turn. A person who is always talking about others is sure to do mischief sooner or later.

As the Bible says again : "Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell."

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—(Canon Campbell in "John Bull.")

KEEP COOL!

If you can argue without losing your temper you are on the way to a large measure of self-control. If you can be beaten in an argument, see your pet theories demolished and your cherished beliefs shattered without getting angry about it, you are well on the way to complete self-mastery. If you can cheerfully admit that you have been beaten and that your views will have to be revised, you have achieved a state of mind that few attain.

Don't imagine that you can do all this unless you are prepared to put in endless practice and training. Don't run away with the idea that it's an easy thing to do. It's anything but easy ; it's one of the hardest things in the world. Pride, self-esteem, egotism, cocksureness and a host of other petty little vices have to be kept very firmly in check before you can engage in argument as a logical, exercise instead of a vulgar slanging match.

We can't help arguing. Apart from beliefs and opinions we hold and hate to hear attacked, we are bound to exchange opinions with other people.

It would be a dull world if we all thought alike ; and it would be a slow world unless we were capable of spotting the weak places in the other fellow's ideas and showing how they can be improved. Progress rarely begins in agreement ; its roots lie in dissension.

But progress is too often slowed up because dissension too frequently spells quarrelling. It needn't and it shouldn't. We can all learn to differ without fighting over our differences, and the quicker we learn it the more we shall accomplish.

What we so often forget is that the real object of argument and discussion is to find the bit of common ground—however small—from which we may advance.—(J. B.)

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PEARLS FROM SAGES

(BY Mr. P.Y. SESHAGIRI RAO)

If you attribute a bad motive to a man you are wrong nine times out of ten. Search on until you find one that seems to him good enough, to you mistaken.

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

If a man speaks or acts with a pure thought, happiness follows him like the shadow that never leaves him.

If the Creator dwells in tabernacles whose dwelling is the universe?

Jest not openly at those that are simple, but remember how much thou art bound to God who hath made thee wiser.

Judge every word and deed which is according to nature to be fit for thee and be not divested by the blame which follows but if a thing is good to be done or said, do not consider it unworthy of thee.

Keep good company or none.

Keep your own secrets if you have any.

Keep yourself innocent if you would be happy.

Keep yourself pure in thought, word, and deed.

Live up to your engagements.

Let no man think of himself more highly than he ought to think.

Love thy neighbour as thyself.

Leave a self-deluded man to his self-delusion.

Let your visits to a man be so long as he honours you.

Love is the paradise within us; but few find it.

Lightning resides occasionally in the face of the woman but always in the feet of the saint.

Let the lily, my dear child, be to you the emblem of purity.

Let your soul receive the Deity as your blood receives the air, for the influences of the one are no less vital than the other.

Let faith teach thee how to sleep and how to die; while it assures thee that as sleep is a short death, so death is only a longer sleep; and that the same God watches over thee in thy bed and in thy grave.

Let the fruition of things bless the possession of them and take no satisfaction in dying but living rich.

Let not the blessings we receive daily from God make us not to value or not praise Him—because they be common.

Let thy love be to the best, so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate before all others.

Let the heart be either wounded by sore distress or agitated by violent emotions, and you shall presently see that virtue without religion is inadequate to the Government of life.

Let no man who owns the belief of a Providence grow desperate or forlorn under any calamity or strait whatsoever.

Make few promises.

Make no haste to be rich; if you would prosper ever live (misfortune excepted) within your income.

Make children your companions as much as you can. It is good for them and good for you.

Make the best of what you have. Mistakes are inevitable but strive for accuracy.

Mind is to me what the rudder is to the ship. By the use of it I sail my frail barque over the stormy seas of this life.

Man creates himself and all the essentials of his being, his health, happiness, heavens and hells.

Man is to man as one portion of eternity to another, and as eternity would be imperfect if one moment should be removed, so also the earth would be imperfect if one man should be taken from it before his appointed time.

Make use of time if thou valuest eternity. Never speak evil of any one.

Never play a game of chance. Never borrow if you possibly can help it.

Never run into debt unless you see a way to get out again.

Never be idle; if your hands cannot be employed usefully, attend to the cultivation of your mind.

Never speak to another person's disadvantage excepting on the witness stand.

Never lose your character by accident. Never take your view of one side in a controversy by reading only the representations of its opponents.

Never think you understand a dispute till you see the weakness of both sides.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all. Therefore always utter gentle words and never harsh ones.

None can be truly great who has not suffered. Never do anything that can denote an angry mind.

Never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand.

One hour a day to training the body, one to the mind, and one to some conscious "self-sacrifice." There will be twelve more hours; but if you have thus taken care of three, you may trust to destiny or chance of whatever else you may choose to call it for them.

One should never use wicked cutting speeches that wound. He who uses sharp, cruel, wounding speech, tormenting men as with thorns is not prosperous, carrying destruction in his mouth.

One should always be patient under the evil speech of the wicked.

One should neither exult in good report, nor be cast down by evil report.

Our acts make and unmakes. One fault is too much, and a thousand virtues are too little.

Power dwells in silence and secrecy, more in thought than in word—more in a look than in a blow, if you know how to look.

Purity of knowledge or of feeling or of deed has but one common colour—Innocence.

Pass through this little space of time comformably to nature and end thy journey in content.

Quench not your thirst by any pick-me-up. Remember the divine saying, he that keepeth his mouth, keepeth his life.

Remember that happiness, when it comes at all, usually comes to those who do not go in search of it.

Remember that in the struggle of life it is always possible to turn one kind of defeat into another kind of victory. Try it and see!

Remember that if you cannot realise the ends of your being in one way, you can in other. Realise something. You will have to render an account somehow.

Remember that there is nothing noble in being superior to *some other man.* The true nobility is in being superior to your previous self. Remember that you show what you *are* by the way you talk about people.

Remember that as you grow older, nature's tendencies are laying their grip upon you. Nature may be on your side when you are young, but against you later on.

Remember that you can get the better of *tendencies* if you fight hard enough although you can never get the better of nature's laws.

Remember not to talk too much about yourself.

Remember that having fine sentiments is a poor substitute for *being a man.* Thoughts are gifts; but your life and your acts speak for *you.*

Remember to judge people of what they do, not by the sentiments,—especially yourself.

Remember that you may have your best friends among those who disagree with you. Men can disagree in the heads and agree in their hearts.

Remember that the easiest person in the world to deceive is yourself, you can make yourself believe almost anything about yourself if you try it.

Remember that the self of the selves is never deceived. It keeps a record of what you are, and it puts down everything. An act can never be undone. It has to stay.

Remember that the true way to conquer prejudice is to live it down. Do not talk about it with others: do not talk about it to yourself.

Remember there are two sides to every question.

Reverencing what is worthy of reverence, give but never beg.

Rest assured that though the cause of right and justice, truth and virtue may suffer defeat—yet that chastisement will sooner or later overtake the triumphant wrong-doers.

Save when you are young to spend when you are old. Small and steady gains give competency, with a tranquil mind.

Speech is silver, silence is golden sleep is privilege, duty and blessing. Take all of it that you want.

Speak kindly even to your bitter enemy. Stricken by the arrows of speech, a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Shut not they purse-strings always against painted distress.

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MANGALORE LADIES' CLUB

(From a correspondent.)

Mangalore, May 21.

The At Home held at the Ladies' Club in connection with the Carrom Board Tournament came off on the 20th instant. It was well attended. Carrom Board has become very popular and the cups offered by the donors proved a great incentive. Mrs. K. Sarvothum Rao and Miss Dorothy Pais, the Secretaries of the tournament committee were responsible for the success of the function. Mrs. U. Rama Rao wife of one of our former Collectors presided and gave away the cups to the winners, Mrs. B. Achutha Rao and Miss Dorothy Pais. The members contributed several items of excellent vocal and instrumental music. Towards the close of the function Mrs. K. Sarvothum Rao said that it was a happy idea to run a tournament and keep up the spirits of the Club long after other institutions had ceased to work either on account of excessive heat or the advance of the monsoon. They were really proud that the Club had kept up its liveliness inspite of adverse climatic conditions. They were of course thankful to Mrs. U. Rama Rao for kindly gracing the occasion with her presence.

They could not forget that but for Mrs. D. Sakamma's kindness in gifting the Carrom Board, the tournament would not have been held. Our heartfelt thanks were due to her and also to Mrs. P. Girija Bai and Mrs. U. P. Saldanha who generously presented the cups.

They were also thankful to all the members of the Club for their presence that evening and the competitors who participated in the tournament. Last but not least they must thank Mrs. Sreshta who in all matters is the friend, philosopher and guide of their Club.

Mrs. Rama Rao who was garlanded thanked the Club and congratulated the winners. The function broke up at a late hour.

Sane Sentiments on Sex

THE ART OF MARRIED LOVE

LIGHT ON A VITAL SUBJECT

The other day I visited a well-known social worker who is a great friend of mine, and our conversation became centred on the subject of marriage. We had been discussing Mary Borden's recently published book, "The Technique of Marriage," and my friend asked me why it was, at least, what did I think was the reason so many marriages after a few years became failures and finished up either in the Divorce Court, or else meant that there was a continual state of unhappiness in the home with constant friction between the man and his wife.

My friend hardly gave me time to frame an answer before he added, with a smile, "Of course, knowing the views you hold so strongly, I anticipate that you will reply that it is due to a sexual cause." I answered in the affirmative. The simple explanation lies in the fact, at least so I believe, that very few men, and just as few women, understand the art of love and its implied sexual technique.

Writing on "The Art of Love" in the book, "sex in Civilisation," William J. Fieldings says: "Make no mistake about it, sexual technique, like all the other useful accomplishments, must be learned, and the first essential in the process of learning is to unlearn a mass of misinformation and false notions that, under prevailing conditions, is absorbed in the formative and plastic period of life.

"Past and present, ancient and modern, all those who have thought deeply and written wisely and penetratingly on the subject of the sexual relations, have been appalled by the erotic ineptitude of civilised man. In no other sphere of human conduct has such universal chaos prevailed, and with less progress and improvement with the extension of general knowledge and the popularisation of education."

SEX AND SOCIETY "TABOOS."

The reason is, of course, as the writer quoted above says sex has been socially and culturally a tabooed subject, and therefore, as a branch of applied science—as well as a legitimate theme in the art of living—it has lagged behind all other branches of knowledge. Too dynamic for suppression, it has been repressed out of its normal channels and driven into mouldy subterranean levels. Bereft of the cleansing light of day it has carried the mark of morbidity, the stigma of disease, the brand of a fateful malignancy.

The trouble is that we start all wrong; we are not prepared to admit the part that the sex life *does* play in marriage; we know that it is there; every young woman before she marries *knows* what will be required of her by her husband, but of the correct technique she is entirely ignorant. And every young man (even if there has been no intimacy with the young lady before marriage) anticipates the possession of her as soon as possible after the wedding ceremony.

LACK OF KNOWLEDGE

But on both sides there is a complete absence of any knowledge of sexual technique, with the result that, more so on the part of the female than on the part of the male, the whole thing is very disappointing, and it is not long before there begins to creep in a feeling of dissatisfaction. We have in the past failed to recognise the potency of the sexual urge and have made little or no attempt at all to prepare the pubescent boy and girl for the responsibilities involved in the sexual awakening, writes T. B. Partington, in "Health and Strength."

Of course, the whole position is more difficult when you are dealing with the average young woman—she is the more ignorant of the two sexes, and it would seem that with many it is necessary to remove first of all the feeling of "offensiveness" in the treatment of subjects pertaining to the sexual function. I with that young women before they marry would learn to recognise that the sexual life in marriage is not only honourable and clean, but that it is something desirable, something that will keep the love-flame of the husband burning for all time. There is nothing unworthy nor indecent in gratification of sex desire. It seems to me that the old-fashioned attitude to sex questions must be discarded, or at least replaced by something quite different, something more intelligent and more fitted to meet the needs, the craving of men and women to-day.

ADVICE IS NECESSARY

He would be a strange young man, she a strange young woman, who to-day did not know of the sexual act. Yet, although it is but rarely that the physician's advice is sought on the question of the technique of the sexual act, it must be admitted that there are occasions when such advice is desired. The chaste young man is not absolutely extinct, not even in the large centres of population, and from my own personal knowledge I can say there are a fair number of inexperienced individuals whose questions on their approaching marriage are downright sincere.

If only more definite instruction could be given, even on the matter of the sexual act itself, many a young bride and bridegroom would be saved hours of anxiety, worry—even pain in some cases. Through ignorance often—sometimes through feelings of intense desire and over-anxiety—there are some husbands who make the early weeks of marriage not too happy for the bride—even injury has been caused. While injury to the male genital organs in consequence of intercourse is exceedingly rare, sad accidents to the female partner are, fortunately, also exceptional, and to a great extent dependent upon concurrent special circumstances, such as extreme youth or old age, pregnancy, child-bed, abnormal condition of the genitals, unnatural position, intoxication, etc.

PAINFUL RECOLLECTIONS

But even the so-called normal perforation of the hymen may prove highly injurious by causing profuse hæmorrhage or inflammatory conditions, especially where a certain amount of force is needed to rupture a somewhat resisting membrane, or where intercourse has been resumed before the injury has had time to heal up. I am perfectly satisfied that the number of young married women who have a lasting painful recollection of their first night after marriage exceeds by far the number of those who venture to consult a doctor, whereas it is but rarely that even very sensitive husbands suffer more than temporary inconvenience from slight superficial abrasions as a consequence of their exertions at the commencement of their married life.

THE ART OF LOVE

There are some who think that the idea of teaching the art of love—sexual technique—is something new, to say nothing of being outrageous. It is not new—even the savage considered a knowledge of the art of love a moral obligation of the individual, and in instructing the young in tribal lore and discipline this obligation was one of serious concern. H. Crawford Angus, the first European to visit and live with the Azimbas of Central Africa, had an opportunity to observe the ceremonies of these people, and describes the Chensamwali, or initiation ceremony, in one of his books. In this we have an example of the wisdom and morality, practical and uncorrupted, of a primitive people. The practice has its roots buried deep in the needs of a race, and its fruits are the personal happiness and marital welfare of men and women. Can a squeamish, but hypocritical, civilisation boast so high an aim or so noble a purpose in a vital sphere of life.

My readers will remember that only the other week, in one of my articles, I stated there that in some countries—for instance, in China, India, South America—the hymen is ruptured by the mothers or nurses of the children at a very early age, not so much for the sake of cleanliness as for the purpose of preparing them for their sexual life. Take to-day the number of married women who might be termed "frigid women"—women who are left unmoved by their marital relations, many of them having come simply to detest that side of their married lives.

I have a letter before me from one such woman. She says: "It is not that I do not care for my husband—I love him now even as I loved him before we married. But I simply dread bed time—it is not that I am frightened of becoming pregnant. We have no children, but I would not mind if I were to become pregnant and have a baby. But I dread my husband coming near me; he hurts me so much sometimes." Here you have an example—there are other parts in the letter which I cannot quote here which show that the husband is to blame too. He is kind, yet brutal—he simply does not understand that there is such a thing as the art of love, as sexual technique.

The position to-day for the average young couple is difficult. We all know that adult human beings are impelled to copulate, and observation has taught that this impulse actuates many of our motives and influences our well-being; yet ordinary persons are left blindly to grope in darkness when it comes to acquiring knowledge about how best to meet this requirement. In this respect they are no more intelligent than the people who lived hundreds of years ago, and are seemingly content with the superstitions and theories of ancient ancestors, which have in nearly every other respect been proven to be fallacious and crude. In the learned professions there is a tendency to regard the oldest ideas as the best ones, for all new ideas are considered as dangerous, and any attempt at the ventilation of ideas or demonstration of facts concerning the sexual relation is met with derision, scepticism and rebuke.

WITHOUT LIGHT—DARKNESS

A thorough analysis of the sexual act is made difficult by reason of its sacredness or unspeakableness, and little more than bare mention of its occurrence is to be found, but so long as ignorance is deemed preferable to enlightenment, so long will misery prevail where happiness and comfort could be readily had if information were obtainable and reason and common sense employed. That the sexual act is very much more frequently disappointing than mutually gratifying is painfully evident, and even those who express a conviction that their relations are all that can be hoped for, will in a burst of confidence to one whom they believe to be worthy and well qualified to advise, disclose circumstances which, if they were not so tragical and disastrous would be appallingly rediculous.

If marriage means anything, it signifies not only a willingness, but also implies an anxiety to assume the sexual relation, with its concomitant pleasures and ultimate results. To be repeatedly told by intelligent, and in other matters, well-informed persons that there is no more pleasure and far less satisfaction to be derived from the sexual act than is experienced by mere social intercourse is to be convinced that the guidance of individual instinct alone, which is greatly modified, not to say perverted, by education and social conventions, is not prolific of those relations which are necessary to mental and physical well-being. Copulation, coition, sexual congress, conjunction or embrace are terms used to designate the union of the sexes in the act of generation. This involves the closest physical juxtaposition, after suitable preparation, and entails the expenditure of more or less energy and effort.

When we consider the motives which occasion this act we are convinced that the chief characteristic and essential requisite to its proper fulfilment is mutuality. Any other condition except the one in which both parties are simultaneously actuated by the desire to both give and take delight cannot bring to either all that this function affords. Cheerful acquiescence and eager participation in its consummation are necessary for subsequent mental tranquility and satisfaction, be the other conditions and results what they may, and this is attained only with temporary physical fitness. Courtship, or soliciting favour by obliging compliance with the wishes of an other, is the preparation of the sexes for union, and, in order to be effective, every act of copulation should be undertaken with an abbreviated courtship, and it is here with the necessary knowledge of the art of love the sexual technique is so essential.

The aim, end and climax of copulation is orgasm, by which there is an involuntary depletion of the temporarily congested sexual organs. Complete and normal copulation is physiologically both voluntary and involuntary in either sex, and, for convenience of description, may be divided into three classes. The first or preliminary state is wholly and completely under the control of the will, and consists in the preparation of charging of the system for the discharging process, or orgasm. Under suitable conditions and surroundings the solicitation of favour is manifested by the mutual interchange of gentle caresses, which gradually merge into suggestive acts that are reciprocal and progressive. With physical couplings and gradually increasing simultaneous undulations the nervous sensations are increased and intensified to a height where mental control is no longer possible, and involuntary acts ensue in which every portion of the being seems to take an active part, and by which the sexual apparatus is depleted and the nervous tension relieved. The subjective sensations accompanying these involuntary actions it is impossible adequately to describe, as there are no feelings akin to them and nothing known to humankind is comparable therewith. Suffice it to say that there is the greatest possible emotion, which occasions convulsive muscular agitation, and a sort of scattering or explosion that is profoundly reactive.

SEXUAL DISHARMONY

Sexual technique must be learned, but when it is better known by husbands and wives there will not be the dissatisfaction engendered by sexual disharmony through ignorance of the law of Eros we find to-day. For who is there will deny that as the result of unsatisfactory sexual relations in marriage the partners become quarrelsome, embittered and nerve-wrecked. Repeated sexual excitation, over a long period, without carrying the sexual episode to its normal conclusion, or incomplete or unsatisfactory coitus, is held responsible in many cases for injury to the nervous and emotional mechanism. Various neurasthenic and hysterical manifestations are not unusual results. How many cases of separation and divorce are due primarily to this cause, aside

(Continued on page 9)

FAITH IN DOCTORS DECREASING

EVOLUTION TOWARDS PSYCHOTHERAPY

MEDICINE NOT KEEPING PACE WITH SURGERY

People seem to have much less faith in doctors now than they had when I was young. In those historical days of the nineteenth century the doctor was regarded as an absolute authority by nearly all his patients, a fount of wisdom to be trusted and implicitly obeyed.

Now, I am not so sure.

"Doctors don't know everything," is a comment that may presently become a proverb.

And in my experience I have found a steadily increasing number of people who have no more faith in the average general practitioner than I have. The really surprising thing is that some of them are quite old-fashioned, conservative people who talk about the Victorian Age as of a Paradise Lost.

One reason for this loss of confidence in the doctor is that medicine has not kept pace with surgery in the matter of new discovery. In the last thirty years the physiologists have recognised that ductless glands play an immensely important part in the human economy, and have done a little to make use of that knowledge. Bacteriology has helped to give us various prophylactic inoculations, particularly against typhoid, a disease more fatal than bullets to troops in South Africa, but an almost negligible way of killing young men in the Great War.

But your average general practitioner goes on dispensing the same old drugs and remedies that he did in Victorian days.

Another reason is that you and I, the ordinary intelligent man and woman of to-day, know so much more than our grandmothers did. Knowledge brings scepticism.

We have examined quite a lot of old wives' tales and found them to be a farrago of nonsense and superstition. Wherefore we have lost our faith in that old " bottle of-stuff," and the faith we used to have in it was all the good if ever did us.

I believe that the general trend of evolution in this respect is toward what is called psychotherapy, which means healing through the influence of mind or thought. Ten years ago a French doctor named Coue came to London and performed some remarkable cures in public. His system was described in a book by Baudouin, one of his pupils, and was called in the English translation "Suggestion and Auto-Suggestion."

The whole point of it was that we must cure ourselves by suggesting or affirming to that queer indefinable entity we call the sub-conscious, or unconscious self, that we should keep well or get well.

The best time to do this was when we were on the verge of sleep, but the important factors were really the wish to get well and—Faith.

Since Coue died his methods have dropped into the background. The reason is that, although Coue could work wonders, patients that are left to make their own auto-suggestions seems to reap little benefit from the practice. This is easily explained.

Coue was a man of strong personality, and, when at work, was capable of unusual concentration on his object. Consequently his patients had great faith in him, and were then in a condition to make their own auto-suggestion with effect.

In short, what we want and what we lack in this connection is Faith.

What Faith is and how it works, no one knows; but we can see its effects. In some cases we call those effects Miracles. Science has accepted it not less than Religion, as a very remarkable phenomenon, incomprehensible in the present state of knowledge (it is amazing how little any of us knows about the essential mysteries of life), but a thing that must be reckoned with.

There are, it seems, various ways in which we can encourage at least a measure of faith in ourselves. The simplest is by having an absolute belief in someone or even some thing. His patients had belief in Coue.

Many Italians have the kind of belief in Mussolini. Self-confidence is another aspect of it. It is the mainstay of religion.

Sometime we speak of it as an "inner certainty"; but whatever we call it, however we look at it, and no matter what form it takes, this Faith is a wonderful power, and one that gets things done.

Also, it can do more to cure the ills of the body, from warts to cancer, than all the physicians and surgeons in the world.

The trouble is that, at present we do not know how to get Faith nor how to use it. It is no good to use the will. The use of the will, as Coue taught, sets up an inner resistance. The more you say " I will," the more that elusive sub-consciousness replies " I wo'nt."

It refuses to be driven, although if we go about it in the right way it may sometimes be persuaded.

Let us make no mistake about it, this power that I am writing about does not always work for our benefit. If you have a convinced belief that you are ill, that you are not going to get the job you are trying for, or even that there is some bad luck coming to you, you will almost certainly suffer the consequences of that belief.

Many people die every year of hysteria, although they are suffering from no organic disease, and hysteria means in this connection, the firm belief that you are ill when you are not.

Because, queer as it may seem, quite a lot of people want to be ill. Illness brings them interest, sympathy, attention, gives them a kind of spurious importance; and the desire for notice is powerful in those who have no natural gift for attracting admiration.

This wish to be ill to be noticed is rarely a concious wish. The hysterical subject will protest that all she wants is to be well again, and she will believe that with one side of her mind. But she believes that she is ill, nevertheless—and she may die of that belief.

What then, you may ask, is the best way to set about attaining this wonderful power I am writing about? And my reply to that may surprise you. It is that you must suspend judgment. So long as the critical, analysing function of the mind is working, weighing, examining and trying to arrive at some logical, reasonable conclusion, Faith, in the sense I am talking about, is impossible.

I could give a score of reasons for saying this, drawn from observations on religion, on the treatment of disease and from everyday experience. But there is no space to argue that kind of conclusion in a newspaper article, so I must ask you to believe that what I have said is demonstrable fact.

The explanation of it is that Faith can only come when every side of us, conscious and unconscious, is thinking and feeling the *same thing*, and that is never possible when our judgment is actively at work.

Judgment implies a consideration of alternatives, and Faith can recognise no alternative. With Faith it is all or nothing.

Wherefore to get Faith you must have some ideal, or some person, or some principle—the principle of faith-healing for example—in which you can believe with all your mind and all your heart and all your strength.

And from that beginning you may possibly go on to obtain the kind of faith in yourself that will give you control of your body.—" D. H."

BRITAIN'S K K. K.

A STORMY LAUNCH AT COMMONS

Fourteen members of Parliament, gathered with about forty, others, in an ork-panelled committee-room of the House of Commons, raised pandemonium after listening to a Hitlerite defence of Germany's attitude towards the Jews.

The convenor of the meeting was Mr. Edward Doran, the spectacled, rather diminutive Conservative member for north Tottenham, who, earlier in the day, had staggered the staider parliamentary elements by a claim to have raised a secret army which is to be a cross between the Ku Klux Klan and the Nazi storm troops.

Mr. Doran says he has mobilised these unseen troops to rid the country of undesirable aliens, and particularly to expel " all Jews who are disloyal to the Empire."

APOLOGIES

His first step in his anti-Semitic campaign was to invite a selected number of M. P's. to listen to an address by Dr. Thost, described as " Hitler's righthand man."

Dr. Thost was heard with respectful silence, but, when questions were invited, the M. P.'s split up into two fiercely-partisan groups.

Mr. Doran, the generalissimo of the British Hitlerite forces, was reduced at the end of the meeting to thumping vigorously on his table and apologising to the speaker and guest of the evening, for the "hooligan-like behaviour of certain honourable members of the House."

No one had of the existence of Mr. Doran's secret army until he announced it himself in a neatly-typed communication on House of Commons notepaper.

This proclaimed the formation of the " Liberator Group " which is to be so secret that no public meetings or demonstrations will be held, and all communications will be transmitted in code.

READY FOR EMERGENCY

A "Daily Express" representative found Mr. Doran earlier conducting a party of small school-boys over the House.

"I know I shall be laughed at just at first" he declared, "But I have been working on this for two years, and I am going to stand by my guns.

"I cannot tell you the strength of our army but contingents have been formed in Manchester, Birmingham, Newcastle, Leeds, Bradford, Glasgow and all the other great cities of the country. They do not bear arms or drill in public, but they keep themselves physically fit and ready for any emergency."

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EFFECTS OF FASTING AND SUNSHINE

LIFE-LONG ECZEMA EASILY ROUTED

Twentyfive years of suffering from babyhood were ended by sunshine, fasting, diet and exercise.

Four years ago I had reached the stage where I felt it was futile to continue, not only with the study of law, but with life itself, because of my poor physical condition. To-day, after approximately a quarter of a century of constant pain and suffering, I am cured of all disease, I am happy to be alive, and eager to pursue my work once more.

I began life with a servere case of eczema, which, attended with its terrible irritation, caused scales and fissures to appear everywhere on my body. At times the irritation was so unbearable that my only method of relief was to scratch the itching spots. But this only made matters worse, for at each spot which was scratched blood would flow and a red rash or a scar appear. Wearing rubber gloves at night did not prevent my rubbing the itching skin with them in my sleep. And washing my hands or face or any part of my body with water also brought on a greater desire to scratch the itching spots. Skin specialists had prescribed salves and ointments, all of which were unsuccessful in curing the disease. In addition to eczema I had always suffered from constipation. I become despondent. It was hard to keep my mind on my law work. I was on the verge of a nervous breakdown. It was a difficult task to do anything. It was a difficult task to live!

How I yearned to be heathy—to be freed from all diseases; especially from that annoying and everlastingly irritating eczema! How I envied the man who smiled and gloried in the knowledge that he possessed health!

And then, one day, I purchased a health magazine, and found an article dealing with skin disorders.

I learned that eczema is a constitutional disease, that the blood is poisoned with toxins and disease germs; and that, unless the blood is pure, the body, the skin and the mind itself become affected, and that the only way to cure this eczema is by correct living. If I had only known that years ago what pain and suffering would have been avoided!

With law school days over, and one year's clerkship served, I decided to go to Miami Beach, Florida, to seek health. There my physical culture life began.

My diet, until that time, consisted principally of meat, fish, eggs white-flour products, candies, rich, puddings, condiments and spices. But now all this was to be changed.

First, I fasted for thirty days, during which I took nothing but water. Along with this fast, I took an enema every night. Second, I sun-bathed from nine o'clock in the morning to sunset, daily, after I had acquired a tan by short exposures during the first week. Third, I swam, at intervals of every hour for about ten minutes. After each swim I resumed my sun-bathing. Fourth each day during my fast, and before exposing myself in nature's outfit to the healing rays of the sun massaged with pure olive oil for twenty minutes, from the top of my head to the soles of my feet. I massaged vigorously in order to facilitate the flow of the blood to all parts of my body, using one-half pint of olive oil daily.

Within two days after I started this fast, the itching had ceased and the desire to scratch had vanished. I was on the road to recovery! Before I started my fast I weighed 161 pounds. In one month's time, I lost 27 pounds. But as I lost in weight, I gained in intestinal strength. The future held brighter prospects for me!

At the end of this long, fast, I returned North, and there I resumed the taking of food by going on an exclusive milk diet for three weeks. I drank four quarts of raw milk daily, sipping one pint every two hours from seven o'clock in the morning to nine o'clock at night. I took enemas, at least once every day.

I began the fourth week by diminishing the quantity of milk, and by adding one pound of seedless raisins to my daily diet. I discovered that the milk was less constipating with the addition of the raisins. I took enemas once every third day during the period of this raw milk and raisin diet, which lasted six weeks.

Next, I added tomatoes and cut down the quantity of milk from three quarts to two quarts daily. With each glass of milk I ate one tomato and a few raisins. I still consumed one pound of seedless raisins every day. I continued this milk, raisins and tomato diet for four weeks, taking enemas once a week. This combination diet worked wonders. I had regular bowel movements, twice to three times daily.—P. C.

WHEN A CAT IS A FISH

IT'S ELECTRIC

A little over a century and a quarter has passed since Luigi Galvani discovered that some animals were able to emit electricity.

When I was a boy I used to take our cat into the cellar, and in the darkness stroke it violently to watch the electric sparks fly from its crackling coat. If the cat had been warmed in front of the fire before the operation it was all the more successful. Galvani, with his simple experiments, did not know what electricity was, and even to-day, with all our wonders of wireless waves and other marvels, I doubt if we know what it really is.

Ages before man harnessed electricity some of the wild creatures were using it. Some of the fish found in the ocean depths have searchlights attached to them. With these they are able to find their prey, while others are illuminated by rows of gleaming "port-holes" along their sides writes O. G. Pike in " Tit Bits."

The electric eel, found on the Amazon, is perhaps the most remarkable instance of a creature being endowed with electricity. This fish can give a shock of several hundred volts, and if kept in an aquarium with other fish soon destroys them. A fully-grown electric eel will attain a length of eight feet, and a circumference of twenty-four inches. Along each side of its tail are electric batteries, filled with a jelly-like substance, and in this the electricity appears to be stored.

TALE OF THE SHOCKED SALMON

When the electric eel attacks, it grips with the mouth, then brings the tail round to some other part of the victim's body. The fatal circuit is complete. Smaller fish found inside these eels have been found to have no marks of violence upon their bodies; each is killed by the discharge of electricity.

A fish found in African seas, and known as the electric cat-fish, is able to give a discharge of electricity almost as powerful as that of the electric eel The storage chamber of this fish really consists of the entire body; the shock it is able to give is so powerful that the Arabs have given it the name of thunder-fish.

The electric ray is another living dynamo. In the stomach of one of these fish caught on our northern shores there was found a five-pound salmon, which had evidently been electrocuted.

Some scientists believe that the fish which dwell in the great depths of the Atlantic have their domains lit up with a strange phosphorescence, but this must be mere conjecture. We do know, however, that many of the strange fish found there have the power of using light which emanates from their own bodies. Travellers have seen the sea lit up with a beautiful light on the darkest night.

I have watched our ship ploughing through what appears to be liquid gold. If an object was thrown into the sea it left a splash as though made of molten metal, and a fish travelling on the surface left behind a trail of fire. This strange light is given off by myriads of minute spheres called noctiluca, which float on the surface.

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EDITOR

THE SUNDAY OBSERVER

Stand upright; speak thy thought; declare
The truth thou hast that all may share;
Be bold, proclaim it everywhere;
They only live who dare.

SUNDAY, MAY 28, 1933.

LAST DAY OF THE FAST

OUR HEART GOES OUT IN PRAYER to the Almighty and All-Merciful God for giving courage and strength to Gandhiji to pass through the self-imposed ordeal. To-day is the final day of the fast, and we have no doubt that Gandhiji will come out of his fast successfully to the rejoicing of his countrymen. Whatever differences we might have had with regard to the fast, we have always held the opinion that Gandhiji is one of the greatest Indians whose presence and counsel are most needed at the critical juncture of our political struggle. Every Indian will feel, irrespective of his political creed, that Gandhiji has brought credit and honour to India by his spotless character and a high order of integrity in his dealings either with individuals or with the State. The question that now agitates the minds of all thinking men is whether Gandhiji after his emergence from the fast, will take up the question of Civil Disobedience as indicated by his Secretary, Mr. Desai. To our mind, it appears that Gandhiji will not interfere in politics despite the Government's highhanded action with regard to Congressmen, because he stated, immediately after his release, that he would consider himself in prison, even outside the portals of the Yeravada Jail, inasmuch as he was released unconditionally on account of his fast, and therefore he believed that it would be unfair on his part to continue the Civil Disobedience Movement. If and when necessity arises to revive the Civil Disobedience Movement, he will ask the Government to imprison him as before. We are sure Gandhiji will not interest himself in the politics of the present day till he satisfies himself that he has achieved tangible results in the social work he has undertaken. Whether the Civil Disobedience Movement is a proper weapon to be employed against the Government is a different question altogether, which we do not propose to discuss here. Nor do we support the idea of introducing metaphysical shibboleths in politics. This difference of opinion does not prevent us from acknowledging Mr. Gandhi as one of the greatest Indians who has brought honour and credit to the motherland. May he live long is our earnest and sincere prayer!

HORATIO BOTTOMLEY

A GREAT PUBLIC WORKER AND popular leader is no more. Horatio Bottomley is dead. The man who introduced courage and independence into journalism to an extent never before attempted in the past, and perhaps never again to be seen in the future, has shoved off his mortal coils, and the world is the poorer to-day for his death. A great journalist, he had the same ideals of purifying politics of its unhealthy and insanitary elements in England, as we, in our own humble sphere, have attempted to do in this province. Journalist, financier, demogogue, member of Parliament, friend of the poor and the needy, Horatio Bottomley led a life which will be an object of admiration till the end of time. Of him it may be said, more than of any other, that he lived not for himself, but for others, and wasted his gifts of genius on an ungrateful generation. When he lived, the world praised him; he was acknowledged a hero; and his name was a household word in Great Britain. When he died, he died alone unfriended, melancholy, dissatisfied with life, but not disgusted with it. It was he who founded the "John Bull" than which there can be found, even to day, no more independent and fearless exponent of the popular cause in the whole of the British Empire. He set great standards in journalism—standards of service to the people, fearless of frowns and careless of smiles. His life has a great lesson and a greater warning to public workers of all times and climes. Sincerity and passion in the cause of the people brought him no rewards, nothing to look back on his deathbed to feel satisfied. He served the people and ruined himself in so doing. He gave freely to the poor and lent lavishly to the rich, and during the last days of his life, he was fighting for his old age pension and, thinking of getting into a poor infirmary! He had no bitterness in his heart towards anyone, and he wrote sometime ago, "How I know that the days of my affluence and influence are over, and that having been dispossessed by the State (no doubt by legal methods) of all I once possessed, I must accept the little pension it has awarded me as full compensation for any service I have ever rendered it. I do accept it without complaint. Time is a great mellower of life and ideas, and having had a good innings, I am prepared to hand over my bat with a smile whenever the Umpire calls 'out,'" His attitude towards death shows that he was equally a great philosopher. He said: "If my pension falls short of life's fundamental necessities, there is a Poor Law which may be willing to find me a quiet corner in one of its infirmaries where, when my pen is idle, I can lie and ruminate upon the romance of a career which, though ending in tragedy, has touched life at almost every angle, and where, I can await the summons to that land of mystery whose portals are growing ever and ever clearer to my eyes." And now he has entered the mysterious portals, and we can only say, "Horatio is dead. When comes such another?"

"MIRACLE OF SPIRIT'S VICTORY OVER FLESH"

SAROJINI DEVI'S PEN-PICTURE OF GANDHIJI

PRESENT STATE OF HEALTH

FREE FROM ANY COMPLICATIONS

(Associated Press)

Poona, May 27

After having spent a major portion of his fast in peace and comfort Mr. Gandhi had rather an uncomfortable day today as the feeling of nausea persisted practically since morning. Although the attack was not severe, he was feeling greater discomfort than before, because of his present low vitality. His usual snatches of sound sleep during the day were disturbed, and added to that, his efforts to check nausea exhausted him considerably, with the result that, by the evening, his weakness was more perceptible.

Mr. Gandhi had to be reclining on his cot, this posture being most suitable to check nausea. He was sipping water occasionally with considerable difficulty. Doctors spent practically the whole day at "Parnakuti" and by the afternoon, their efforts to relieve him of discomfort was to some extent successful. It was however considered that slight nausea may persist till the end of the fast.

Despite a restless day, Mr. Gandhi had all devotional items gone through with usual punctuality. At Mr. Gandhi's desire, Mr. Devadas who is better today read chapters from the Ramayana this afternoon. Excepting for nausea, Mr. Gandhi was free from any complications and his mind continues to be unclouded. Old associates of Mr. Gandhi state that, during the Delhi fast, he had a similar trouble on the 19th Day, which continued almost to the end.

Poona, May 28.

The Official Bulletin issued from "Parnakuti" at 8 this morning says:

"Mr. Gandhi passed a peaceful night and slept soundly till the hour of morning prayer. He is comparatively free from any discomfort to-day".—(A. P.)

COMMEMORATION TREE TO BE PLANTED

Arrangements are now complete for planting a tree in front of "Parnakuti" by Mrs. Kasturibhai Gandhi to commemorate the successful termination of Mr. Gandhi's fast. The horticulturists in charge of Lady Thackersey's garden has been asked to select a suitable plant. Inmates of "Parnakuti" are still undecided as to whether it should be a flower plant or fruit tree. The ceremony will take place just after Mr. Gandhi breaks the fast, and probably Mr. Gandhi may be induced to bless the plant before it is planted.

NAUSEA PERSISTENT

Poona, May 27.

An official Bulletin issued from "Parnakuti" at 8 this evening says: "Despite general weakness, Mr. Gandhi spent a comparatively restful day. Nausea, though presistent, did not prove troublesome as the day advanced. He joined in the usual evening prayers."

Mr. Gandhi's condition improved with the approach of night and shortly after the usual Bhajana at 8, he was asleep. Drs. Roy and Ansari visited "Parnakuti", late at night, but Mr. Gandhi was asleep. As such, they did not examine him.

POETESS'S PEN-PICTURE

Poona, May, 27

In response to requests from press correspondents Mrs. Sarojini Naidu dictated the following pen-picture of Mr. Gandhi as he is now after full nineteen days of the fast.

"Those who have been privileged to be by the side of Mr. Gandhi during this penitential fast, have witnessed from hour to hour the miracle of spirit's victory over frail and failing flesh. His body is worn to the merest shadow, his breath is feeble, his Physical strength sinks lower moment by moment before our eyes, but his smile remains as serene, his gesture as expressive, his courtesy as exquisite, his humour as latent, his mind as luminous and his will as invincible as in the days of his health. His radiant faith has never flickered for a single instant throughout the long-drawn ordeal of his fast. In his presence, all doubt is transformed into hope, all fear transmitted into courage and despair itself transfigured into knowledge and certainty that his will be the victory, not merely over bodily death, but over deadly wrong-doing, for which he has in this sublime and terrible manner offered himself up as a triumphant sacrifice

ABLE TO CHECK NAUSEA HIMSELF

Poona, May 27.

Drs. M. A. Ansari and Bidan Chandra Roy who were practically with Mr. Gandhi since morning upto four in the evening, told pressmen that Mr. Gandhi commenced the day with some nausea and discomfort in the abdomen. But after a bowel wash, nausea was checked to some extent, and he is feeling more comfortable. In his own words, he had no other complaints, and he was hopeful that he would be able to check nausea himself.

THANKS-GIVING DAY ON 29TH

PANDIT MALAVIYA'S APPEAL

(Associated Press)

New Delhi, May 28.

In a lengthy appeal dictated on the phone just before midnight from Benares, Pandit Malaviya appeals that the 29th May be observed as a day of public thanksgiving all over the country and that public meetings be held at 6 on the evening in every city, town and village, at which, after expressing gratitude "for Mr. Gandhi having been spared to us, we should pray that God may further grant as a result of Mr. Gandhi's great fast the difference which unfortunately divided us should give place to feelings of permanent mutual good will and friendliness among all sections of our people, humble and high, so that we may all unite in a common endeavour to promote our dear motherland."

FEAST AFTER FAST AT LAHORE

A PARTY TO MEET MR. IBRAHIM

(Associated Press)

Lahore, May 27.

A number of local Congressites, including some editors of vernacular papers, are arranging a party on the 30th morning at which admirers of Maulana Mohamed Ibrahim ex. 'dictator' of the "Punjab Provincial Congress Committee" will be enabled to meet him, soon after he breaks his twenty one days fast, which he commenced simultaneously with Mr. Gandhi.

COMMUNAL TENSION IN SRINAGAR

SPLIT AMONG SHIAHS

QUESTION OF REPRESENTATION IN ASSEMBLY

(Associated Press)

Srinagar, May, 27.

A communique says:—The tension continues between the followers of S. M. Abdullah and Mir Waiz Yusuf and appears to be increasing. There is now also a split amongst the shiahs over the demand said to have been made by them for separate representation in the proposed Assembly. This has made matters worse.

Late last night, a follower of Abdullah's party who had been injured in a slight scuffle two days before died. Abdullah's party are proposing to take out a funeral procession, which is being controlled by the Police, but which has potentialities for trouble.

The situation is at present well in hand.

NO UNTOWARD INCIDENT

Srinagar, May 27.

The funeral procession of a member of S. M. Abdullah's party who died from wounds received in a scuffle as reported earlier passed off to-day without any untoward incident.

NILGIRI AGRI-HORTICULTURAL SOCIETY

38TH EXHIBITION OPENED BY H. E. THE GOVERNOR

(Associated Press)

Ootacamund May, 27.

His Excellency the Governor opened this afternoon the 38th Exhibition of Nilgiri Agri-Horticultural Society at Government Botanic Gardens, which was attended by His Excellency Sir George Anderson and party besides several distinguished visitors. Sir George Anderson and party leave for Madras tomorrow afternoon enroute to Calcutta.

THE LATE SIR ZULFIKAR ALI

FUNERAL ATTENDED BY NAWAB AND HIGH OFFICIALS

(Associated Press)

Malarkotla, May, 27.

The funeral of the late Sir Zulfikar Ali was attended by the Nawab and high officials of the State and a large section of people. The burial took place in the ancient family vault. Complete hartal is being observed in the city.

AHRAR CONFERENCE

RESOLUTION ON UNTOUCHABILITY

(Associated Press.)

Multan, May. 27.

The Ahrar Conference unanimously passed a resolution placed before it by Alama Hussaimir stating "If the activities of Mahatma Gandhi and Pandit Madan Mohan Malaviya for bringing untouchables near them and give them their legitimate rights as human beings are meant to bring about freedom of the country, then it is the demand of 8 crores of Mohomedans that they should be treated as human beings and not untouchables. Otherwise, in the opinion of this Conference, Moslems should retaliate in a similar way as that there should be change of heart in our brethren."

HARIJAN PROPAGANDA

MR. THAKKAR IN AHMEDABAD

(Associated Press.)

Ahmedabad, May 27

Mr. A. V. Thakkar, Secretary of the Servants of Untouchables Society arrived here today to collect information about the work of the removal of untouchability done in Gujarat. He visited Mr. Gandhi's Ashram in the morning left tonight for Poona to see Mr. Gandhi.

INDIAN MILITARY ACADEMY

ENTRANCE EXAMINATION

MYSOREAN AMONG SELECTED CANDIDATES

(Associated Press)

Simla, May 27.

The following candidates have been successful at the entrance examination to the Indian Military Academy, Dehradun and Royal Air Force College, Cranwell, held at Delhi on the 27th March (Indian Military Academy):—

Jogindar Singh Dhillon, Prince of Wales R. I. M. College, Dehradun (Punjab.)

Taj Mohammad Khanzeda, R. I. M. College, Dehradun, Punjab.

Rajendro Kumar Chaterjee, St. Stephen's College, Delhi.

Kushalpal Singh, Prince of Wales R. I. M. College, Dehradun, Punjab.

Anantsingh Pathania, Prince of Wales College, Dehradun, Jammu and Kashmir.

Mohammad Said, Rajput Government College, Lahore. Punjab.

Shahnawaz Khan, Prince of Wales R. I. M. College, Dehradun, Punjab.

Balbir Singh Sandhu, Maclagan Engineering College, Lahore, Punjab.

Mohamed Mirza, St. Joseph's Indian High School, Bangalore, Mysore.

Madangopal Dewan, Government College, Lahore.

Govind Chandra Pathak, Allahabad University, United Provinces.

Diwan Atmaram, Bishop Cotton School, Simla, Punjab.

Amar Datt, Forman Christian College, Lahore, Punjab.

Narsingh Bir Tandon, St. Paul's School, Darjeeling, United Provinces.

(Note: The Commander-in-Chief has decided not to exercise his power of nomination of any candidate for the Indian Military Academy, whose place in the list is below 15th).

ROYAL AIR FORCE COLLEGE, CRANWELL

Ravinder Hari Dashan Singh, Prince of Wales R. I. M. College, Dehradun, Punjab.

Dibagh Rai Malik, Hindu College, Delhi, Punjab.

Gurdas Ram Sarma, Forman Christian College, Lahore, Northwest Frontier Province.

LEAGUE COUNCIL'S MEETING

TREATMENT OF POLISH JEWS

HERR BERNHEIM'S PETITION

(British Official Wireless.)

London May, 28 Via Rugby.

At the meeting of the Council of the League of Nations this morning to consider Herr Bernheim's petition on the treatment of Polish Jews in German Upper Silesia, the German delegate Herr Von Keller refused to accept the report presented by the Irish Free State delegate, Mr. Lester. It was agreed that the amended report should be submitted on Monday morning when the Council meets again.

ETON COLLEGE

NEW HEADMASTER

(British Official Wireless)

London, May, 28 Via Rugby

Claud Aurelius Elliott, Fellow and Senior Tutor in Jesus College, Cambridge, has been appointed as Headmaster of the Eton College in succession to doctor Alington resigned.

SUICIDE OF A MERCHANT

(Associated Press)

Ahmedabad, May 27.

Chandulal Desai, store merchant, is reported to have committed suicide to-day by taking opium. Police made the necessary investigation and gave the dead body to the relatives of the deceased for funeral rites.

GOVERNMENT ACCUSED OF CONTEMPT OF COURT

MEERUT CONSPIRACY CASE

REMARKS PREJUDICIAL TO ACCUSED

(Associated Press.)

Allahabad, May. 27.

Mr. R. S. Pundit, Counsel for prisoners in the Meerut Conspiracy Case in a letter to the publicity officer, United Provinces, takes objection to certain passages in the review of the week published by the Publicity Department where certain remarks are made concerning the Meerut Case.

Mr. Pundit demands, on behalf of his clients, an expression of regret for the remarks against them and an assurance that, pending final disposal of the appeal, such remarks will not be repeated, which is prejudicial to the case, and failing to get satisfactory reply, the prisoners, if so advised, will seek protection of the High Court to safeguard their interests.

BOMBAY—MADRAS TELEPHONE

BEING OPENED FOR PUBLIC TRAFFIC

(Associated Press)

Simla, May 27.

A communique says: The Telephone Trunk Line between Bombay and Madras is being opened for public traffic with immediate effect. Calls between Madras and Exchanges in the Punjab and the United Provinces are likely to be subject to delay and trouble during the next month or so, while alterations are being made to improve the Trunk line between Bombay and Delhi.

ASK THE RAILWAY

THEY'LL POST YOUR LETTERS FOR YOU—OR MOVE A FARM OR FACTORY

Did you know that the railway company would lay your carpets and linoleum for you—or even mow your lawn?

These things, if desired, are part of the very comprehensive removal service that is run by the British railways. The furniture is packed by experts into a special container, which is shipped by rail as it stands. At the other end the container is taken by road to the new home, where it is unpacked. It is at this stage that carpets and lino may be laid, pictures hung, linen, utensils, etc., transferred to shelves and cupboards—and the lawn made presentable.

Over fifty removals are carried out daily by the railways—some of them at very short notice. You may give your instructions to the company in the morning, and your furniture be on its way early in the afternoon.

And it is'nt only household removals that are catered for. The railways will move a farm—livestock, implements, and so on—between one milking-time and another, or transport a factory in production from its former home to a new building.

"CRUISING" ON DRY LAND

The railways, indeed, are now, more than ever, a sort of general utility service. They'il even post your letters for you. Suppose you've missed a mail in your own town—you take your letter to the railway station, and for a nominal fee they will carry it to another place where there's a later collection and post it for you there.

Then, did you know that children's mailcarts and perambulators were carried free if folded up and accompanying passengers, or that if you took your dog on a journey with you, you could get him a return ticket at single rate?

Or suppose you're fond of camping out, and want to spend as many weekends as possible in this way during the summer, the railway companies will advise you about sites for your tent or bivouac.

At the other end of the scale, you can have a luxury holiday in which the railway companies will look after all your needs from beginning to end, and you won't have a thing to worry about. Land cruises by train and motor-coach, with accommodation at first-class hotels, are a feature of one company's holiday programme.

NO INDEPENDENT PRESS IN GERMANY

HITLERISM IS MOST HATEFUL

TRIBUTE TO BRITISH CONSTITUTION

Berlin May 12.

The public will not be strangers to the persecuting policy of the present Government in Germany. After the assumption of office as Chancellor of the German Republic, Adolf Hitler has inaugurated a reign of terror in Germany. The first act towards terrorism by Government is the suppression of independent and free press. Germany was noted till recently for its free, independent, and fearless press, which used to criticise the actions of the Government frankly and most vehemently, whenever the Government was in the wrong. But now free press has been suppressed completely and in its place a sycophant press has been set up. Hitler realises the fact that press can be an organ upon which Government can play, and it is with this object in view that the independent press has been completely put down. As I said above a today press has been brought into existence to support the Governmental policy. Your readers will be astonished, when they are informed, even the Jewish-owned press has been louder in its support to the policy of Hitler than the Nazis themselves. Perhaps the Jewish magnates, who own the press feel that by supporting the Government wholeheartedly as against their own community which is subjected to severest rather cruellest treatment at the hands of Herr Hitler, they can escape persecution and save their skins. This indicates only how the human mind works for selfish reasons to cut the throat of even the dearest and nearest ones. We find no longer in Germany any free press. Thanks to Frank Furter Zeitung, that liberal and respectable journal, the "Manchester Guardian" of Germany, which has dared, to the astonishment and wonder of all the pressmen to question the wisdom of the Governmental policy with regard to the boycott of Jews. But what will happen to that paper God only knows. However, there is one paper in the whole of Germany which would raise its voice in protest against most hateful Hitlerism.

Most of the people here consider that the days of democracy have come to an end, and Fascism is making great strides and inroads upon democracy. There is no longer a Government of the people, by the people, and for the people. But to-day in Germany, Italy and Russia, the Governments are run by sections of the public which have become intolerant towards other political parties. The only constitution in the world to-day in which democracy will be found is the constitution of Britain. In spite of the fact that there is a monarch in Britain, there is perfect democracy where the rich and poor, the labourer and the capitalist can get on smoothly without foregoing any of the privileges attached to individuals and without any suffering of individuals. We in Germany will rather any day prefer monarchy which might prove beneficial and benevolent at times to the rule of political adventurers who assume dictatorial powers and begin to rule the country according to their whims and fancies. May God save Germany from the present catastrophe. May people return to their senses and teach Hitlerism its much needed lesson.

Short Story

BIGGER BUSINESS

The door shut to with a bang behind the portly and prosperous figure of Mr. Timothy Biggs. The bang echoed down the passage. But in the room Mr. Biggs had just left it assumed the proportions of a thunderbolt. Had it really been a thunderbolt it could not have stunned the occupant of the room more completely.

Peter Millett sat staring at the door in dismay, and then he buried his face in his hands.

"That's the last straw," he muttered to himself.

It was almost a year since he had started in business as an agent. He had begun with high hopes, investing every penny he had, but before many months had passed he had had to admit that his business was making no headway, and then, when the golden opportunity came and the turn of the tide was in sight, Mr. Biggs had strode out of his office, slamming the door after him, writes R. M. H, Dicker in a British weekly.

That morning Peter had received a letter from the Vantex Manufacturing Co. commending him on the way he had pushed a commodity of theirs, and asking him to do the same with the "Thrimble," an ingenious thimble to which was attached a gadget for threading needles. The letter held the promise that if Peter were successful in his "pushing" of the "Thrimble" the company would appoint him their sole agent for the county. "We are particularly anxious to obtain orders from Mr. T. Biggs and Mr. Archibald Drake for their respective chains of stores," the letter added.

Obtaining the agency from the Vantex Company had meant more than just success in business, for Peter could have married Diana Martyn. It had been love at first sight on his part when he had engaged her as his typist a year ago, and not many months had passed before they were engaged.

Peter groaned inwardly as he heard the door shut softly and he glanced up to see Diana enter.

"Why, Peter darling, what has happened?" she cried, putting her arms round him.

"I'm a failure," said Peter, dismally.

"Oh, Peter, what nonsense! Tell me about it."

She listened to the story of Mr. Biggs. She sat for some time thinking gravely, and then she jumped up with sparkling eyes.

"I've got it, Peter: we'll get that order yet. And Mr. Drake, too. You wait and see. I'll tell you what's wrong. Men like Mr. Biggs want impressing. A small office and one typist aren't sufficient: you want a suite of offices, a large staff and——"

"Wait a minute, darling, wait a minute. I know all that. But it costs an awful lot of money, and I haven't much left."

"Silly!" laughed Diana. "You don't *want* much money for my scheme. Listen! I'm going to turn these three big cupboards into rooms—one for the staff, the next for the typists, and the other for your sales manager. A sign-writer will soon put the names on the doors."

"And where are you going to get the staff from?" said Peter, sarcastically.

"You're looking at 'the staff,' I'm it."

"You! Why—how——?"

"Yes, me! I'll be your office boy dressed up in buttoned jacket and pillbox hat; then your smart lady sales manager, and finally the typist I'm a marvellous actress. And you won't recognize me when I'm dressed for the parts. Don't you think that's a great idea?"

"You've taken my breath away. I—I—well, I believe you have struck a good idea. I'm game to try it."

"Fine! Now, how long have we before Mr. Drake comes?"

Peter glanced at his watch. "Five hours."

Those five hours were the busiest, most hectic the dazed Peter had ever known.

Ten minutes before Mr. Drake was due the transformation of the office was complete. On the doors of the cupboards were signs in gilt letters announcing "Sales Manager," "Staff," and "Typists," and on hooks in the cupboards hung a variety of garments suitable to the *roles* Diana was to play.

There was a sharp "rat-tat" on the outer door, and Diana, in the smart uniform of a page-boy, with her own short, fair curls brushed tightly to her head, emerged from the staff cupboard and walked to the door. Peter could scarcely refrain from laughing, but he managed to control his features as Mr. Drake was ushered in. Diana walked silently into the staff cupboard, and Peter greeted his client effusively.

He explained as best he could the merits of the "Thrimble," but, to his horror, Mr. Drake did not seem very impressed. In desperation Peter played his first card.

"I would like you to see my Sales Manager, Miss Martyn," he said. "I believe I heard her return, and I think she could give you a better idea of the appeal of this commodity than I could."

He rang the bell, and Diana, still dressed as a page-boy, appeared.

"Ask Miss Martyn to come here, William," Peter commanded.

Behind Mr. Drake's broad back Diana winked deliberately before disappearing into the "Sales Manager" cupboard. In a few moments she reappeared, transformed, dressed in a smart costume and high-heeled court shoes, with a brown curly wig. She was charming, efficient.

Mr. Drake looked with agreeable surprise at her, and Diana quickly had him listening attentively to the merits of the "Thrimble."

Peter sat watching, amazed at Diana's performance. Her voice was vibrant with a passionate belief in her subject: here was no acting, felt Peter. And he was right. Diana was intent upon Drake giving the hoped-for order, was willing him to do so, for she knew that not only the future of the business, but her own and Peter's happiness, depended upon her success.

And Diana won.

Listening to her lauding of the "Thrimble," Mr. Drake was quite carried away, and without further hesitation signed an order, the magnitude of which surprised even Peter.

With a flashing smile and a promise to send a typist to take down the details of the order, Diana disappeared, this time into the cupboard marked "Typists."

Overjoyed at the change in the situation, Peter handed Mr. Drake an excellent cigar.

"Nice place you've got here, Millett," said the great man, graciously. "And a smart sales manager as well. Very charming woman, Miss Martyn."

"I quite agree with you," stammered Peter. "I don't know what I'd do without her."

Mr. Drake glanced interestedly around him.

"I had no idea these old buildings had such convenient suites of offices," he said, and as Peter struggled for a reply, Diana reappeared as a typist, demurely clad in an overall, with low-heeled shoes in place of the "Sales Manager's" smart court shoes and with a neat wig of dark bobbed hair concealing her own golden locks. Austerely she took down Mr. Drake's order, and when Peter dismissed her she returned to the "Typists" cupboard and started typing vigorously.

Peter and Mr. Drake parted on the best of terms, and the moment the visitor had gone Diana dashed from the cupboard.

"How's that, Peter? How's that for bigger business?"

Peter pinched himself.

"Marvellous! I can't believe it's true."

At that moment, they heard a step in the passage, and Diana only just had time to run into the "Typists'" cupboard before Mr. Drake again entered the office.

"Ah, Millett," he said. "There's one point I overlooked. Would it be possible for me to discuss it with Miss Martyn?"

Peter was taken aback. Diana was in the "Typists'" cupboard, still dressed as a typist. He took a deep breath and pulled himself together.

"I'll call the boy to fetch her. William!" He paused. "WILLIAM!"

And then "How foolish of me. I had forgotten the boy had gone out on an errand. My other boy is ill with influenza," he explained.

He raised his voice, hoping that Diana would hear. "I will go and fetch Miss Martyn myself."

Don't bother, Millett," said Drake. "I'll just pop in and see her." He walked towards the door marked "Sales Manager," and Peter's heart missed a beat. He jumped up and managed to intercept Mr. Drake before he reached the door. Peter raised his voice still louder, praying that Diana would take the desperate "cue."

"I'm afraid *Miss Martyn* is engaged for a few moments, but if you will take a seat she will not be long."

Mr. Drake sat down, and Peter heaved a sigh of relief. The minutes ticked by, and just when Peter had given up all hope Diana reappeared dressed as Miss Martyn.

"Oh, Miss Martyn. Mr. Drake wanted to see you," Peter said, thankfully. Diana smiled.

"Certainly. I'm sorry I kept you waiting."

Mr. Drake looked rather foolish; actually he had come back only to see Miss Martyn again, hoping to do so without Peter being present.

"Well—er—you see. I—couldn't quite remember what quantity of 'Thrimbles' I had ordered," he said, lamely. Diana told him, and, with a surreptitous squeeze of her hand, he was gone.

"That was a near squeak," exclaimed Peter, collapsing into a chair.

"Now what about Mr. Biggs?" asked Diana.

"Just you wait," said Peter. "We'll get him. If Drake buys a thing, Biggs will follow suit."

He picked up the telephone and got through to Biggs's stores.

"Hello? Is that Mr. Biggs? This is Millett speaking. You came to see me this morning about the 'Thrimble.'" He paused, listening.

"Did you say you cannot reconsider? I'm sorry, but I suppose you know that Drakes have placed a large order and are going to push 'Thrimbles' in all their shops? What's that? Oh, yes. We can get immediate delivery. How many? 1,000 gross? Thank you, Mr. Biggs. Your order shall have my immediate attention. Good-bye."

Peter jumped up and threw his arms around Diana. "You're a marvel and a perfect darling," he cried. "And now, when do we get married?"

"But what about your staff?" Diana asked.

"Don't you think she deserves promotion?" he suggested.

"H'm! To manager!" And Diana's laugh was cut short by a kiss.

IDENTIFIED

BY SIGNATURE NO MAN CAN FORGE

Finger-prints play so large a part in the warfare against crime that most people would be rather surprised to learn that it is only just over thirty years since the system was adopted by Scotland Yard.

There has been some argument recently regarding the inventor of the system, but there can be little doubt that the credit belongs to Sir William Herschel, son of one famous astronomer and grandson of another, the centenary of whose birth occurred in January.

In a book written when he was eighty-four, and published in 1916, Herschel described how he first came to adopt finger-prints. In 1858, as a member of the Indian Civil Service, he was in charge of a district in Bengal. An Indian contractor named Konai had arranged to supply road metal, and as he could not write it occurred to Herschel to make him "sign" the contract with an impression of his hand.

He was so struck by the lines and whorls of the finger-tips that he began to take other impressions and to compare them. He found that no two were alike, and during the following ten or twelve years he accumulated a vast collection.

The next step was to make use of finger-prints in his own magistrate's court to prevent impersonation, and the system was found to work to perfection. He tried hard to get his system adopted by the C.I.D. of Bengal, but it was not taken up, mainly because of the difficulty of classifying finger-prints.

ESTABLISHED AT SCOTLAND YARD

When he retired from India in 1878 he handed over his whole collection to Sir Francis Galton, a scientist devoted to anthropology, Galton devised a method of classification.

In the nineties the police of all countries were using the Bertillon method of identification, which required enormous numbers of measurements and had already proved not to be completely reliable.

Sir Edward Henry, who was Inspector-General of Police in Bengal, adopted the finger-print system in that province in 1897, and four years later, when he was Commissioner of the Metropolitan Police, he established it at Scotland Yard. Sir Edward Henry improved upon Galton's scheme of classification, but it was still not too easy to pick out a required finger-print from amongst many thousands of cards. In the last few years, owing to the work of Mr. Battley and of Supt. Collins, the classification has become so perfect that when a suspect's finger-prints are taken it is an easy and rapid business to discover whether they are already among the criminal records.

We cannot say definitely that no two persons' finger-prints are identical, but of all the millions that have been taken no two have ever been found exactly alike. Finger-prints cannot be forged. Were they used in business or in legal affairs they would be safer than any signature.

TRACED BY WIRELESS

Curiously enough, finger-prints appear to have nothing to do with race or sex or character. Galton thought that men of the same kind might possibly possess similar finger-prints, but he found that the finger-prints of great scientists often fell into the same class as those of congenital idiots!

The finger-print method provides the police of the world with one of their most powerful weapons. Impressions can be telegraphed or sent by wireless, and often it is only a matter of hours for a criminal arrested in London to be identified in this way as one well known to the police of New York, Berlin or Rome.

HEART RULES

A ROYAL ROMANCE

KAISER'S GRANDSON TO MARRY COMMONER

"I have followed my heart, and no considerations, dynastic or otherwise, can turn me from my purpose. I believe that rules the lives of men, and it should come First.

"It is true the bride of my choice is technically a 'commoner,' but she belongs to one of the proudest of Italian families, with long centuries of glorious history behind it, and no one has any right to object to her as mate for a Hohenzollern, even though that Hohenzollern be in direct line of succession.

"It has been said that if I persist with this plan I shall be excluded from the direct line of succession, My answer to threats of this kind is to publish the banns and hurry forward the preparations for our union."

This striking declaration has been made by Prince Wilhelm of Prussia, the eldest son of the ex-Crown Prince, and grandson of the ex Kaiser.

In quarters where restoration of the Hohenzollerns as head of the German Empire is accepted as inevitable, the Prince is accepted as the most likely one to be called to rule.

And when rumours went around about his matrimonial intentions they caused considerable "scandal" among the Imperialists, who insisted that the Prince must marry into a royal house in order to find a suitable consort.

Secretly, the Hitlerites took the same line, stressing the value of union with one of the European Royal houses as a means of lessening opposition to the return of the Hohenzollerns.

BANNS PUBLISHED

Both the ex-Kaiser and the ex-Crown Prince, when appealed to made it clear that they disapproved of a union with a girl below royal rank, and it was hinted to the Prince that he should not place his father and grandfather in an awkward position by making formal application for their consent.

It was immediately after this hint had been given him that the Prince decided to announce the engagement through the Press, and now he has followed it with an announcement of the publication of the banns in the name of himself and the mother of his future bride.

In her statement for publication the bride-to-be says:

GIRL'S VIEW

"I have known my future husband for almost three years. We have both weighed the consequences of our loyalty to our love for each other, and we shall shrink from no sacrifice that may be forced on us by those in a position to disapprove of this union.

"I cannot say if I shall be received into the family of my future husband when the time comes, or if any of them will attend the wedding ceremony. It is enough for me that the one who is to be my life-partner will be there, though naturally I do not want it said that I have brought strife into the family.

"I have told my husband-to-be that if it is going to make trouble for him either in family or public life I am ready to give him back his plighted word, but he refuses to subordinate his feelings towards me for any other consideration.

"If marriage involves sacrificing his rights as the direct heir to the Hohenzollern house I shall feel all the prouder of my future husband for making his choice, and I feel sure the world will be happy to think that in these days there are still people who put love first in their lives."—(People)

POLICE REFORM AND THE PROBLEM OF UNEMPLOYMENT IN INDIA

(BY MR. K.M. BALASUBRAMANIAM B. A B. L.)

If the wonderful White Paper on India is noted for one thing more than another it is for that curious feature of taking away with one hand what good it gives with the other. If Law and Order has been magnanimously given over to the popular ministers, the White Paper vests the power of recruitment to the Police as well as Civil Service in the Secretary of State for India. An anamoly though it certainly is, it unmistakably indicates the extra-ordinary importance Police has in the constitution and body politic. This dual control of the Police as adumbrated by the White Paper is but an official and solemn confirmation of the tremendous though natural fear and distrust of the Indian that have always been felt and expressed by the Europeans. And the reason for this is not far to seek. The traditional constabulary duty of the police of detecting crimes and regulating the traffic came to be almost replaced by the work of effectively dealing with the non-co-operating section of the Indian public with the advent of the Non-co-operation movement in 1920. Since that time there has been a formal and inescapable, cleavage between the Government as represented by the police on the one hand and the public as represented by the law-breakers on the other. At first the Government used the police sparingly and did not seek to justify every act of the latter even as the general public did not altogether identify itself with the non-co-operators. But constant and continued clash between the interests and groups of these two sections inevitably accompanied by promiscuous use or rather abuse of power, made the rift in the lute broader and broader. The Police began to view the public as nothing better than a gang of law-breakers deserving nothing more than their lathi-blows whilst the public themselves treated the police as their natural foes with no spark of sympathy and with all the brutality that unchecked exercise of power breeds in them. Thus mutual distrust and suspicion have begun to characterise the relationship between the police and the public due to the opposition of interests.

But with the advent of the new constitution it is to be earnestly hoped that the old order will change yielding place to new. For all intents and purposes the interests of the rulers and the ruled would become identical and the feeling of mutual distrust would become replaced by that of confidence and trust. It is therefore to be hoped that much more attention would be paid to the police forces in India and many reforms would be introduced.

The Police in India has earned unstinted praise from the official quarters from His Majesty King Emperor downwards to the Home Members of the various provinces. If the effective putting down of the Civil Disobedience Movement be the test of the efficiency of the Indian police all that praise is not undeserved. Even in the case of the detection of crimes and offences the Indian police is equally clever. In fact it at times overdoes. Many Commissions have been instituted during the past years and from time to time many reforms also have been introduced with good and appreciable effects on the whole. But the nature of the Police work in the coming constitution is bound to be different from that of its wonted work of to-day. In enforcing Law and Order and in prohibiting things the police has proved its worth. But more of constructive and creative work awaits the police hereafter and unless the Indian police force is thoroughly reformed and rendered adaptable to that kind of onerous though not militant work, the new constitution cannot go a long way in yielding us beneficial effects.

First of all, there should be a change of heart in the police. The idea that they are the masters of the public and not their servants should give place to one that they stand or fall to the extent they infuse confidence in the minds of the public. In the absence of extraordinary contingencies necessitating the clash between popular ministers' orders and the governors' commands anent the police force, in the normal circumstances of the future there is bound to develop a feeling of amity and conciliation between the public and the police. The public too should consider the police as the natural protectors of society against the undesirables and that Co-operation with them is indespensable and advisable in their own interests.

In future, the duty of guarding the morals of the public would devolve considerably on the police. The successful operation of the Brothels Act and the Bucket Shops Act etc., not only in the City of Madras but also throughout the Presidency depends entirely on the vigilance and earnestness of the rank and file of the Police. A grave sense of responsibility not only to the immediate superior the State but to the public at large to whom the Minister in charge of police is ultimately responsible for its administration, should characterise one and all.

As the Police force is at present in India, excepting the high officials the whole of the rank and file and a good many of the subordinate officers are noted more for their capacity to do the things required of them in the routine of work than for their general knowledge or culture. An average policeman is clever enough for his duty if he can write down his own beat-book and the police Diary in a fairly intelligible manner. Beyond that his general knowledge is not appreciable. Nor is he possessed of that sense of responsibility and culture which is the golden attribute of the London police and which simply induces the London public from a child to the premier to resort to his help simply for the pleasure of enjoying his courtesy and kindness. An average Indian policeman is never guilty of unfailing courtesy. In the countryparts he is a tyrant. In the cities he is always conscious of his capacity to do harm. If ever he is courteous it will be only in the presence of a respectable looking or English educated gentleman. There is therefore much truth in the statement that has been made that cruelty and ill-treatment have been spared by the police in the case of the English-educated and spectacled men and women among the Civil Disobedient prisoners. For this state of affairs, the police themselves are not to blame. The history and tradition in the past have made them what they are to-day. He must be a bold man indeed in the country parts who ventures to seek even the help of a policeman. Then what do you think about crossing a policeman's path? The reason for all this is the system of recruitment to the police till now prevalent.

It is probably to put an 'end to this' state of affairs that in Punjab recruitment to the rank and file of the police has of late been made from among secondary school students. The statistics published show an increase in the recruitment of persons who have studied upto S. S. L. C. That this is the most desirable and useful reform, even the Government have recognised. This practice is becoming popular both with the Government and with the public. The advantages of this system are many indeed. An average S. S. L. C. student can better understand the rules and regulations of the Police department and can evince more intelligence in the discharge of his duty. He is any day a more cultured being who can discharge his duty in a spirit of sympathy with the public. He can better realise the importance of the police force in the body politic. Above all this system would directly solve the raging problem of unemployment in the educated middle classes in India. In fact if S. S. L. C. be made the minimum qualification to the Police Constable's post there is absolutely no doubt that not only S. S. L. C's but even Intermediates and graduates would willingly enlist themselves in this service. Probably it may be replied that shrouded in popular disfavour and odium as this service is to-day, educated young men would loath to join it. But let it be remembered that the era of conflicting interests between the police and the public is well nigh ended and that henceforth respectability and honour would attach to that most useful nation-building department. With a popular minister at its head and with the sense of duty ennobled, willingly would the present unemployed graduates and other less qualified but equally cultured young men flock to enlist themselves in this service. At any rate an experiment on this line is worth-making. In this connection I studiously refrain from making any suggestions on the financial aspect of the whole question. That may be conveniently dealt with at a later stage or by financial experts.

In this connection India has been given a splendid lead by England. The system introduced by Sir Robert Peel a hundred years ago has now come to be changed and reformed by the introduction of a new scheme propounded by Lord Trenchard, the Commissioner of Police and accepted by the British Government. The reforms proposed are of more than passing interest to the Indian public and police. Inter alia, the reforms include new methods of recruitment to the posts of inspector-grade by competitive selection from those who joined the force as constables and also from candidates from secondary schools, public schools and universities. The White Paper indicates that a far more scientific and elaborate police machine has become nessary as the "methods of the criminal are becoming ever more skilful and change year to year." As far as India is concerned it is not the methods of ordinary criminals that baffle the police and require a more scientific study on the latter's part. The methods of the revolutionaries are everyday becoming hard to deal with and for this how much more useful will it be if the Inspector grade officers and policemen were recruitted from chemistry and psychology graduates! What is more important to us in India is that the White Paper on this police Reform emphasises that a "broad outlook" is a necessity to tackle problems not only of crime but also of such problems as reducing the huge casualty list of the road, and enforcement of laws relating to licencing, betting and public morals. It also lays stress on expert supervision. All these reforms in the opinion of the Government, in providing younger higher-trained staff of officers and an energetic body of Constables will secure not only material improvement in efficiency but also substantial economy of man power.

The above-mentioned attempt of the British Government to reform the already efficient police will not fail to impress the greater necessity of the crying reform of the Indian police, which in spite of eulogies from the Governors and the Viceroys leaves much more to be desired.

Let the Powers that be in India take up this question in hand in all seriousness. Let the past traditions and painful memories of the Indian police be buried and let the new era to be ushered in by the White Paper begin under good auspices of a thoroughly friendly atmosphere and with a more efficient, more cultured and more equipped army of Police rank and officers with 'broad outlook' and real sympathy. This reform will not only make the Indian Police an ideal one but also would go a long way to solve the problem of the unemployment of the middle class educated youngmen. If the politicians turned their attention to this reform instead of shouting the slogan of "back to the fields" to the hungry educated unemployed, they would indeed be doing a real service to India.

THE ART OF MARRIED LOVE

(Continued from page 4)

from the inevitable disasters due to temperamental compatibilities, it is impossible to say. And while the trouble is so often blamed on the "coldness" or frigidity of the wife, in the great majority of cases it is due to the lack of understanding and faulty sexual technique on the part of the husband.

By acts of omission and commission he has failed in his duties as a lover, and consequently is a failure as a husband. He has never learned the physiology and psychology of love, and therefore he has never been able to practise in anything like its complete sense the art of love in marriage. The husband suffers from his own shortcomings, and becomes dissatisfied, often embittered. The wife, physically unsatisfied, and spiritually dissatisfied, is equally at sea, and baffled by a situation which for her has no socially approved solution.

The solution, barring pathological exceptions, lies in himself, if he but knew the way.

NEW NAMES FOR OLD

CHANGES IN TURKEY

Changing names in Turkey, appears to be the prelude to a change in vocabulary.

The movement is twofold. It aims both at causing Mussulmans to replace their names, which, with a few exceptions, are all Arabic, by purely Turkish ones, and at obtaining the same result with non-Mussulmans, so that all elements may be melted together and not estranged from each other through names of different origin.

The lead was given by the Gazi, when two years ago, he decided on the name to be given to the son of the President of the Great National Assembly. Some time later, he encouraged a high State Official to change his name. Such cases have now increased. Most spectacular was the result obtained by a Turkish teacher in a class for the greater part composed of pupils of the Jewish faith. All of those forty-four pupils, both Mussulmans and Jews, decided to adopt Turkish names and submitted their choice to the Gazi. The police corps, it is said, are on the point of following the example.

One difficulty will be to find a sufficient diversity of names. Most of them will have to be unearthed from the pre-Islamic past, while others, since Arabic names often have a meaning, may simply be translated into Turkish.

Should the movement be generalised, it will be interesting to see whether the Gazi will change his name which already belongs to history. "Gazi," "Mustafa," and "Kemal" are all Arabic and mean "victor," "chosen," and "perfect."
—The *Observer*.

"Untouchability is not a sanction of religion, it is a device of Satan. The devil has always quoted scriptures. But scriptures cannot transcend reason and truth. They are intended to purify reason and illuminate truth. I am not going to burn a spotless horse because the Vedas are reported to have advised, tolerated, or sanctioned the sacrifice. For me the Vedas are divine and unwritten. 'The letter killeth'. It is the spirit that giveth life. And the spirit of the Vedas is purity, truth, innocence, chastity, humility, simplicity, forgiveness, godliness, and all that makes a man or woman noble and brave. There is neither nobility nor bravery in treating the great and uncomplaining scavengers of the nation as worse than dogs to be despised and spat upon. Would that God gave us the strength and the wisdom to become voluntary scavengers of the nation as the suppressed classes are forced to be. There are Augean stables enough and to spare for us to clean."—M. K. GANDHI.

THE ROMAN CATHOLICS AND THE INDIAN CHRISTIAN MARRIAGE ACT

(GEORGE GULLIVER)

Fretting and fuming having failed, the pitiable catholics have laid hands on law as a weapon to beat the Self-Respectors with. But alas, what a pity that the supposedly strong lathi of law proved but a slender twig that broke down at the merest touch of man! If anything, the Papists' attempt at Trichinopoly to stampede the onrush of Self-Respect doctrines recoiled with terrible consequences on their miserable heads. Who but these hapless rabbits could have dared to beard the Lion of Self-Respect in its own den of Trichy and who but these could have taken that ferocious kick lying down? As the local Tamil Weekly "City Herald," has so aptly described this mischievous but equally ignorant imp pretentended that the marriage would be stopped because he had hidden away the comb! The Adi-Dravida (Christian) marriage did happen, in spite of the desperate attempts of the Papists at Trichy to stop it. And what is more beneficial to the cause which they so strenuously opposed, a surge of indignation has swept the untouchable catholics of that District at this high-handed interference of these priests and nothing but unmixed success awaits hereafter the attempts of the Reformers!

Now be this as it may, what exactly does the Indian Christian Marriage Act say? Does that Act anywhere contemplate the penalising of the performance of a marriage between Roman Catholics by any agency other than a Registrar of marriages or the priests? A little reflection and a reference to the legal decisions on this question would clearly show that the Indian Christian Marriage Act was never meant to apply to the Roman Catholics in India. It is only the Protestant Christians of India that come within its scope. The following considerations would make the position clear.

To begin with, marriage to the Roman Catholics as it is to the Hindus, is a sacrament pure and simple. It is not in the nature of a contract as it is to the Protestant Christians or to the Mohamadans. Therefore a sacramental thing like a marriage must be celebrated in a Church and by a priest accompanied by rituals and rites. Now therefore, the Catholic marriage is not contemplated by the I. C. Marriage Act simply because that Act views marriage simply and solely as a contract which gets all the requirements of a valid contract when it is performed in the presence of a registrar and attested by two or more witnesses. No doubt a marriage between two Roman Catholics can become a valid marriage when it is performed under this Act. But that marriage can hardly be a Catholic marriage, valid in the eye of the Romon See. Especially so it becomes in view of the legal consequences accruing from such a marriage. The Indian Divorce Act of 1869, is entirely and exclusively governed by the Indian Christian Marriage Act. Divorce can be claimed by and granted to any and all couples of the Christian faith who have had their marriages celebrated under the Indian Christian Marriage Act. Therefore even Roman Catholics who have married under the above mentioned Act can claim divorce as right and must be granted *ceteris paribus*. If they thus enjoy the right of divorce, can they anymore be called Roman Catholics? Certainly not for the very simple reason that catholic marriage is indissoluble and divorce is unknown to them. Nevertheless, divorce right is the necessary and inevitable consequence of a marriage under the Indian Christian Marriage Act, which Act therefore can never apply to or govern the Roman Catholic marriages. That Act is simply a permissive legislation. If it compels for example all the Catholics or for that matter all the protestants to get married under it and if any agency other than the legally entitled ones attempt to perform it, then there is a possibillity of the operation of the penaclause of section 68 of D.C.H.? Act. But it has been definitely decided by the Madras High Court that Christians other than those who have solemnised their marriages under the Indian Christian Marriage Act cannot claim divorce. This means that the Indian Christian Marriage Act and the Indian Divorce Act are inseparable parts of a scheme in which a party cannot claim the right under one Act alone rejecting the rights of the other. Since the Indian Divorce Act does not govern the Roman Catholics they can hardly claim any right under the Indian Christian Marriage Act which according to a catena of legal decisions govern and apply to only Protestant Christians. Therefore a worse law for their help the Roman Catholics of Trichy could hardly have resorted to.

But if they are really out to vindicate their vindictiveness against the iconoclastic Self-Respectors and make an example of some to the public, I presume they have got some beneficial sections in the Indian Penal Code. We can certainly have some fun out of such a prosecution and what is more we can have some beneficial consequences. Much good can come out of that evil. No other thing can give the movement such a fillip as that. Will the Catholics of Trichy do that. Let us wait and see!

REGULATION OF THE HUMAN CHEMISTRY

POSSIBILITIES OF CHARACTER RECONSTRUCTION

Once upon a time, and not so many years ago either, it was generally supposed, believed even, that men and women, or, for that matter, boys and girls, were good, bad or indifferent in proportion to their moral individuality. This notion is still held in a number of quarters. It certainly still forms the basis of all Criminal Law. For if society has in general abandoned the theory of original sin, has more or less mercifully realised that the dogma of Predestination, with its corollary of infantile damnation, is irreconcilable with any conception of an all-merciful and loving Providence, it still clings to a superstition that punishment is remediable. Then when confronted with evidence that even repeated punishment proves unavailing as a reforming influence, society, once again seeking the easiest way out of an intellectual confusion, reverts to its theory of confirmed criminals. This is equivalent to an expression of surprise that where these prevail such multifarious inducements, nay, even compulsions to unruliness and disorder, these are precisely the phenomena which persist in manifesting themselves, writes T. W. Standwell in an English weekly.

We tell ourselves tha we are a civilised people, that we have progressed continuously through some 30 centuries or more from a state of primitive savagery, animalism and senseless superstition, yet we cling as fondly as any Australian aborigine, who has never even set eyes on a white man, to the most primitive superstitions. Even when we have had bio-chemistry explained to us we are reluctant to believe that each one of us is neither more nor less than a chemical compound, and that our individual personalities are positively the manifestations of alternatively the dificiency or else the superabundance of secretions from our endocrine glands.

THOSE LINGERING ASTROLOGERS

Even in these enlightened days, when professional palmists and crystal gazers of moderate or deficient monetary status are liable to prosecution, fine and even to imprisonment, the astrologers, who for certain financial consideration will kindly consent to cast horoscopes, and thereby apprise us of our future, will even supply advice as to our predilections and as to the pursuits in which we should engage advantageously, are able to flourish quite considerably. I do not propose to question the *bona fides* of these people. It is quite conceivable that certain of the information they supply is not only correct, but even of some value. Yet one fails to see how any discoveries they may make as a result of their deep study of the stars can be of remediable, reconstructive quality. Whereas it is very certain, has been demonstrated as a fact, that a definite Hormonoscope, a Chart of Individuality, revealing the influences—not of our stars—but of our glands and genes, would and must prove of incalculable benefit.

There are no two of us made in precisely the same image. Each one of us differs widely from all others. It has been most fully ascertained, for instance, that the finger-prints of even "identical twins," viz, those who are born by the division into halves of a single fertilised ovum, are different. As it has also been ascertained that these same twins may differ quite widely in characteristics, in personality, in individuality, however difficult it may be to tell them apart, facially or physically or vocally.

REVOLUTIONISING CHARACTER

The bio-chemists have acertained that even among twins there will often be a marked disproportion in the activity of the endocrine glands located within the two bodies. It has even been surmised, since definite proof would seem to be unreachable, until and unless scientific chemistry progresses far enough to an actual "production of life," that the "genes which twins inherit from their parents, which even "identical twins" emerging from one halved fertilised ovum may not be identical. It is at least of some significance that Sir. F. Gowland Hopkins, the Director of the famous Laboratory of Bio-chemistry at Cambridge, prefers to call these "genes"—"ferments." This preference would seem to supply some explanation for observed differentiations in personality and characteristics in individual twins, since they may in their fermentation exercise varying influences on the hormone secretions of the relative endocrine glands.

For it is the hormones which determine not only health and physical well-being, but also mental and moral activities and tendencies. Here, for example, is a case in point, cited by Dr. Louis A. Laure, of Cincinnati. His attention was called to the case of a boy, who had presented a quite serious problem to his parents.

The said parents whose "genes" had been transmitted to their son were people of unimpeachable morals, character and behaviour. Yet, the boy was a consistent thief and confirmed liar. Not only was he perpetually stealing, but he was also repeatedly guilty of quite wanton destruction. In fact, his sole decent trait was that he was not noticeably greedy. He would steal, but he would, in most instances, give the proceeds of his theft away.

Punishment and lectures were unavailing, and then Dr. Laurie took him in hand. He noticed that while the boy was fleshy, he was shorter in stature than he should have been at his age. Also that he had certain girlish traits, that his voice had not broken. The doctor thereupon experimented with hormone treatment, both by injection and by oral consumption. Within a very few months there ensued a complete alteration, physically morally and mentally. He grew taller and slimmer, his voice took on a huskiness natural to his years. He ceased to steal, developing instead acute and considerable mental qualities.

THE TREATMENT FOR HÆMOPHILIA.

In the case just cited reference was made to certain feminine traits or attributes manifested by this particular boy. Now as I and others have been at pains to explain at length, from time to time, each one of us, whether male or female, to all outward appearance physically, must nevertheless possess certain opposite sexual traits and inclinations psychically. The establishment of this inherited peculiarity has been sufficient to explain the various homosexual abnormalities with which society and the law not infrequently comes in conflict and fails so dismally to comprehend. Bio-chemists have now discovered that these bi-sexual inheritances can be physical and chemical as well as psychical, and, having pursued their investigations, are now confident that they have lighted upon a cure for hæmophilia.

Hæmophilia is among the rare diseases, it is true, yet since it is inherited, or rather generally supposed to be inherited, there will ever be a liability that it might become more common. Singularly enough, while there have been no matrimonial alliances between the Royal families of Spain and Russia, the males of both these families have been, for some generations, subject to the disease, which is that of excessive leeding. The slightest abrasion of the cuticle which occasions a flow of blood will be most difficult to stanch. The blood does not thicken and so arrest its overflow, but continues to stream.

Now the bio-chemists began to study the problem. They observed that whereas haemophilia is a comparatively rare disease, and while it is, as a rule, restricted to certain families, yet the women of these families are rarely afflcted by it. In fact, that cases of haemophilia are exceptionally rare in women. An obvious suggestion presented itself: "May there not be some special hormone in the feminine chemical composition which protects women against halmophilia?" The suggestion seemed worthy of test. An essential feminine hormone was selected and has been injected into the blood of male sufferers from haemophilia, with quite satisfactory results.

GENES AND HORMONES.

The science of bio-chemistry has made very considerable and notable progress of recent years. Yet the lay public has remained both largely indifferent and largely uninformed. For this lack of interest and lack of information it is to be feared that certain responsibility must be laid at the doors of the general medical practitioners. These will persist in continuing to dilate on symptoms on disease germs and on constitutional defects or weaknesses, all in expansion of the old theories or suppositions that, while the human individual has been fearfully and wonderfully made, he is not susceptible to wholesale reconstruction. Even when clearly contradictory phenomena make their appearance as demonstration that wholesale reconstruction *does* occur, without humans, interference by medical arts—such a say, the development of male characteristic in a woman, or of feminine characteristics in a man, the general medical practitioner, if or when pressed for some solution, whether by his own native curiosity or by patient or acquaintance, will usually be eager to shuffle out of his difficulty by hinting at "abnormalities" or at freaks of Nature.

There is actually no freakishness at all, unless it be that the genes or ferments have failed to mix in comfortably with the hormones or gland secretions. It is true that many years will have to elapse before either the genes or the hormones can even be approximately identified. The genes which represent our parental inheritances, for example, are stated to be less than one-millionth of an inch in diameter. It has further been estimated that there are considerably more than 15,000 individual "genes" in each single human germ cell. Yet each one of these genes in each one of our multitudinous germcells is a portion of our joint parental inheritance.

THE BIO—CHEMICAL AMBITION.

Although, as already stated, the bio-chemists do fully realise that they have scarcely explored beyond the fringe of their subject, they have at least satisfied themselves that they have succeeded in discovering and in securing possession of some of the keys which will unlock the cupboards which will have to be explored. They have managed to identify, more or less approximately, the special hormone activitis of the various glands. They have more than a nodding acquaintance, for instance, with the thyroid gland and with the parathyroids. They are developing some knowledge of the pituitary glands and have successfully discarded certain confusing, conflicting and handicapping theories associated with the pineal gland. Whether they are at present advancing on any direct line towards an accurate survey of the thymus gland I take leave to doubt, but they have most cleary demonstrated that they have collected and tested some most valuable knowledge concerning the supprarenal glands. All this may, nay *must*, be freely admitted. My main curiosity is as to whether they are disposed to devote all the immediate attention to investigation of the gonads, or sex-glands, to which these are surely entitled. Surely the references so freely made in the cases I have quoted as to the singular transformations effected by transfusion of alternative masculine and feminine hormones should more than suggest that the internal secretions of the sex-glands must play a highly important role in the inter relations of the glandular secretions of the chemical fermentation of the blood generally?

INDIVIDUAL CHEMICAL DIRECTION

One is constrained to confess that the majority of bio-chemical lore, reports, surmises and anticipations must make confused reading for the average layman. Much of it is necessarily couched in technical phraseology, while the anticipations may seem to some to be little, if any, more than the hallucinations of a pipedream. Nevertheless, sufficient should be clear enough to convince everyone of any intelligence that the human race is on the eve of certain gigantic discoveries, and that we shall be foolish indeed if any of us neglect to assist our own chemical fermentations, criminally foolish if we hinder or misdirect these. It is each one's plain duty to learn *how* these secretions are to be stimulated and thenceforward to stimulate them.

TRAIN TIMINGS

The following table shows the times of arrival and departure of the principal trains at Central and Egmore Stations (Madras) and the times of arrival and departure of the same trains at termini elsewhere in India:

	DEP.	ARR.	DEP.	ARR.
CALCUTTA MAIL ...	Cen. Station 8-30 P.M.	Calcutta 10-20 A.M.	Calcutta 7-00 P.M.	Cen. Station 8-15 A.M.
BOMBAY MAIL ...	Cen. Station 8-40 P.M.	Bombay 6-00 A.M.	Bombay 10-00 P.M.	Cen. Station 5-55 A.M.
BOMBAY EXPRESS ...	Cen. Station 8-30 A.M.	Bombay 10-15 A.M.	Bombay 1-45 P.M.	Cen. Station 5-10 P.M.
GRAND TRUNK EXPRESS ...	Cen. Station 7-45 A.M.	Delhi 10-40 A.M.	Delhi 6-00 P.M.	Cen. Station 7.00 P.M.
BANGALORE MAIL ...	Cen. Station 9-30 P.M.	Bangalore 6.35 A.M.	Bangalore 9-00 P.M.	Cen. Station 6-15 A.M.
BANGALORE EXPRESS ...	Cen. Station 1-00 P.M.	Bangalore 7-40 P.M.	Bangalore 7-40 A.M.	Cen. Station 2-10 P.M.
BLUE MOUNTAIN EXPRESS ...	Cen. Station 9-15 P.M.	Ootacamund 12 NOON	Ootacamund 3-00 P.M.	Cen. Station 6.35 A.M.
MALABAR EXPRESS ...	Cen. Station 8.05 P.M.	Mangalore 4-25 P.M.	Mangalore 9.45 A.M.	Cen. Station 7-15 A.M.
WALTAIR PASSENGER (1) ...	Cen. Station 7-55 A.M.	Waltair 9-45 A.M.	Waltair 6-25 A.M.	Cen. Station 7-50 A.M.
WALTAIR PASSENGER (2) ...	Cen. Station 7.30 P.M.	Waltair 9-45 P.M.	Waltair 6-20 P.M.	Cen. Station 6-00 P.M.

	DEP.	ARR.	DEP.	ARR.
INDO-CEYLON EXPRESS	Egmore 9-00 P.M.	Dhanushkodi 4-25 P.M.	Dhanushkodi 10.45 A.M.	Egmore 6.40 A.M.
TRIVANDRUM EXPRESS	Egmore 7-30 P.M.	Trivandrum 7-45 P.M.	Trivandrum 6-30 A.M.	Egmore 7-35 A.M.
TRIVANDRUM FAST PASSR.	Egmore 9-30 P.M.	Trivandrum 5-45 A.M.	Trivandrum 9-45 P.M.	Egmore 6-05 A.M
SHENCOTTAH PASSENGER	Egmore 6-50 A.M.	Shencottah 11-42 A.M.	Shencottoh 2-10 P.M.	Egmore 7-50 P.M.
DHANUSHKODI FAST PASSR.	Egmore 11-15 A.M.	Dhanushkodi 6-15 A.M.	Dhanushkodi 6-40 P.M.	Egmore 2-55 P.M.
TRICHINOPOLY PARCELS PASSENGER	Egmore 10-40 P.M.	Trichinopoly 3-40 P.M.	Trichinopoly 12-50 P.M.	Egmore 5-35 A.M.

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McCARDIE—THE REBEL

INTERESTING LIFE-SKETCH

("How the great maker of popular epigrams, the humourous but humane judge, the rebel against the outworn laws and advocate of more merciful justice, the champion of birth control, the pleader for poor women whose unwanted belles brought them to tragedy and the shadow of the scaffold, Mr. Justice McCardie" rose to eminence is lucidly given in the following article in the "Daily Express" of London.)

Mr. Justice McCardie never married. It was probably that omission which made him, as far as the public was concerned, the most famous and the most quoted judge since the retirement of Lord Darling.

The Bachelor judge says this and the Bachelor Judge says that; the sentences will be missed in the daily columns of the newspapers. His Solon like comments on love, marriage and womanhood were so frequent and so human that their absence from the staid dignity of the Law Courts will be sorely felt.

But the legal world had another opinion of Mr. Justice McCardie.

It was generally agreed that he possessed one of the greatest legal brains in the world. He feared nobody.

LAWS DENOUNCED

He did not curry favour with the masses of the classes. He was majestically independent, and at the same time hypercritical of unjust bureaucratic anomalis of the legal system.

He frequently denounced the laws of evidence as being old fashioned and out of date. Repeatedly he said that judges should not be ruled by decisions made hundreds of years ago. Yet, in spite of his revolutionary ideas, he was the greatest authority in the country on the law of libel.

And as a man—?

Mr. Justice McCardie was the most human and humane judge on the Bench.

"I never pass sentence," he once said, 'without remembering the doom which falls on the person convicted. The law may be stern, but it is never so merciless as society."

He held that humour was essential to a judge. Humour is necessary if they are to get the right perspective, to lessen antagonism, and to keep the court in an atmosphere of humanity, kindness and goodwill.

On one occasion, when justifying to a barris- " the little bits of humour which you say ould not arise," he said:—

"We judges have our own isolation. I can tell you I was very isolated when, as a very young judge, I had to sentence to death at a great assize town five or six people in the course of four days."

A handsome young man named H. A. McCardie made his first appearance in wig and gown in a Birmingham court in 1894. He was twenty-four years of age. An earnest young man, with twinkling eyes, and a manner. The law was his own choice. He was not born into the profession.

SOUND ARGUMENTS

Mr. McCardie had been called to the Bar only a few days when he began to attract attention. His arguments were always sound. He won one or two difficult cases. Business men were beginning to notice him their briefs.

Gradually the young McCardie built up a reputation and a lucrative practice.

Early in the century the attention of Joseph Chamberlain was directed to this promising youngster. McCardie was in court one morning when a telegram arrived for him. It was an invitation from the great man that the young barrister should nominate himself to a safe seat in the Chamberlain group. He declined the honour.

Mr. Chamberlain was nettled. A verbal message was sent to McCardie telling him that "the ball came to one's feet once only in life, and when it came it was one's duty to kick it.

Mr. McCardie has been only ten years at the Bar when it became apparent to him that he had outgrown the provinces. He came to a decision suddenly. He left Birmingham behind him and took chambers in London.

He was an immediate success. Briefs rolled in dozens. He would appear in court in the morning and preface his remarks with a yawn —a sure sign that he had spent the greater part of the night poring over his documents.

Before he had been in London more than a few years his practice as a junior broke all records.

Then a strange episode in his career took place. The young junior applied not unnaturally, for silk. Lord Loreburn, then Lord Chancellor had a habit of considering all applications for a long time. McCardie waited. No answer came. Briefs began to dwindle.

BOLD STEP

Solicitors, who knew that he had applied for silk, were hesitant to deliver junior briefs to a counsel who might soon be a K.C., and whose fees would therefore be higher. His practice dwindled still more.

He took a bold step. He announced publicly his withdrawal of his application. The fat was in the fire. There was a great controversy. And Mr. H. A. McCardie remained a "junior."

Shortly afterwards his name was added to the list of silks without his application. He refused to be a K.C., against his will. As a "junior" his practice reached heights it had never reached before.

In 1916 there was a vacancy in the King's Bench Division. Mr. H. A. McCardie became Mr. Justice McCardie—the bachelor judge.

It was a sacrifice for him to take the position. His income as a junior barrister was not less than £20,000 a year. As a judge he earned only £ 5,000.

Mr. Justice McCardie soccarved a name for himself on the Bench. Whenever he had a case in which he was likely to give way to his unfailing gift of humour the reporters' benches were full. His remarks have filled more pages of shorthand than those of any other judge.

His judgments were not all humour. They were monuments of learning. His name will go down in legal history as one of the greatest and most scholarly judges of all time.

He soon became known on the Bench as one who might be relied upon to give illuminating comments on the problems of life. As a bachelor he took an unbiased look at life and its worries. As a judge he soon showed that he could get inside the minds of those he was judging.

"I LOVE WOMEN"

Frequently he was asked why he never married. He always smiled and shook his head. Sometimes he made witty retort. Or, one occasion he cited the definition of love: "It is an island of emotion in a vast sea of expense," he said.

On another occasion he admitted that he loved women.

"If you could look into my heart," he said, "you would see it thrilling, absolutely quivering, because mention has been made of the fact that I am a bachelor.

"As I look at all the charming women here I can only repeat that I love women and wonder how it is that I have remained a bachelor for so long."

His two first important murder cases came in the same year—1922. In April of that year he sentenced Henry Jacoby the pantry boy, to death for the murder of Lady White. Jacoby was subsequently executed.

In the next month came the famous Ronald True case. Mr. Justice McCardie sentenced him to death at the Old Bailey. He was later found to be insane and sent to Broadmoor.

Storm was raised by the famous Helen of Troy case in January last year Mr. Justice McCardie entered judgment for the doctor, who was accused of the enticement of the wife of a grocer's assistant. In the course of his summing up he made some of his usual epigrams.

"The happiness of married life does not depend on the law. It depends on mutual kindness, mutual courtesy, mutual forgiveness, and mutual renunciation; above all on mutual regard of the moral obligations that marriage imposes on both husband and wife."

In May his judgment was set aside by the Court of Appeal, and Lord-Justice Scrutton criticised strongly Mr. Justice McCardie's conduct of the case.

That caused enough comment in the inns, but a first-class sensation was caused a few days later by McCardie's announcement in the King's Bench Division that he would not supply, a copy of his notes of the trial in the event of an appeal to any Court of Appeal of which Lord Justice Scrutton was a member.

He soon retracted, but he did not forget. These in close touch with the judge saw that he never got over what he regarded as the slight from the higher court. It rankled within him.

He usually vanished from London at weekends, and during the week took great pleasure in dining out. He was extremely proud of a fine collection of water-colour paintings.

He acknowledged one weakness. He adored sweets. Sometimes he would quietly and surreptitiously suck them in court when he was dealing with a particularly difficult case.

Now this great legal brain with a great human heart is dead.

He announced during the Mrs. Meuring Morris case his entire belief in immortality. His name will certainly be immortal.

THE POET'S CORNER

SWEET MERCY

Raidas, the sweeper, was tanner
by caste whose touch was
shunned by the wayfarers and
the crowded streets were
lonely for him.
Master Ramananda was walking
to the temple after his morning
bath, when Raidas bowed
himself down before him
from a distance.
"Who are you, my friend" asked
the great Brahmin and the
answer came, "I am mere
dust dry and barren, trodden
down by the despising
days and nights.
Thou, my Master, art a cloud on
the far away sky.
If sweet mercy be showered from
thee upon the lowly earth,
the dumb dust will cry out
in ecstacy of flowers."
Master took him to his breast
pouring on him his lavish love
which made a storm of songs
to burst across the heart
of Raidas, the sweeper.

RABINDRANATH TAGORE.
(May 10, 1933.)

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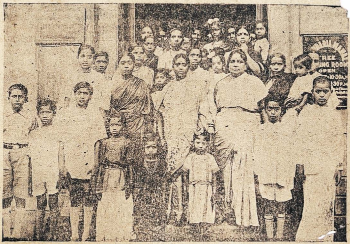
PICTURE PAGE

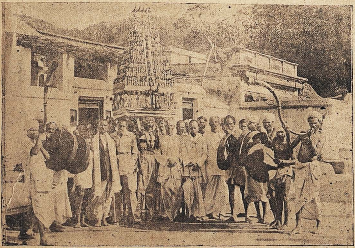
Madras Women Pray for Gandhi : A public meeting of women was held in Madras recently to offer prayers for the successful termination of Gandhiji's fast.

Leaders welcomed at North Arcot : The North Arcot District Board presented welcome addresses to Dr. P. Varadarajulu Naidu and Rao Bahadur M. C. Rajah. Our photo shows the recipients, Mr. C. Abdul Hakim, President of the Board, and others.

Bharathi Thirtha Vasanthotsavam : Our group photograph taken on the occasion of the above festival shows (seated) Srimathi Atluri Venkataseethamma, Dr. Burra Seshagiri Rao, the Maharajah of Jepore (Centre), the Zamindar of Baruva, and a representative of Tuni Estate.



In memory of a philanthropist : A public meeting of woman was held at the Soundarya Mahal, George Town, under the Presidentship of Srimathi Swarnammal, to celebrate the anniversary of the late Salla Soundaryavalli Ammal.



Processional Penance at Tirupathi : Our photo shows a devotee who, after recovery from illness, for which he vowed penance to God, carries a bamboo temple tower stitched to the skin of his body through the streets of that town.

Indian Christian Wedding in Madras : Miss G. R. Vedamanickam and Mr. V. B. Tucker of Bangalore whose marriage was celebrated recently in Madras.

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